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Transfer ad magnum Sacrificium meis Pertin
Do mi nus
Con sio nis
THE
CHRISTIAN

THE Christian Sacrifice.

A

TREATISE

SHEWING

The Necessity, End and Manner of Receiving the Holy

COMMUNION:

TOGETHER

With Suitable *Prayers* and *Meditations* for every Month in the Year; and the Principal Festivals in Memory of our Blessed SAVIOUR.

In Four PARTS.

By the Right Reverend Father in God, *SIMON* Lord Bishop of *ELY*.

The Tenth Edition, Corrected.

LONDON,

Printed by *J. H.* for *L. Meredith*, at the *Star* in St. *Paul's Church-Yard*, MDCXCIII.

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TO THE

PIOUS READER.

THE reasons that moved me to write this Book, together with its design, I have declared in the beginning of it; and given Directions also in their proper places, how to use it. I have little therefore here to advise the Reader of, but that I am much indebted for what I have writ, in the Second Part about the Nature and End of this Holy Sacrament, to a Treatise called *MENSA MYSTICA*; unto which I refer those that desire a larger discourse on that Subject. It is possible that I may not only have followed the sence, but used also some of the expressions, which you find there. But if I have, it is more than I know: for I

have not read it of many years; nor had either that or any other Book on this Argument by me, when I composed these Meditations. And to say the truth, since I comprehended, as I thought, what belonged to this matter; I was not willing to look into any: meerly lest they should hinder the free conceptions of my own mind; and their very words should cleave too much to my imagination.

I hope the Reader will think fit to bring the like free and unprejudiced mind to the perusal of what I have writ; especially an heart seriously desirous to have holy Devotion wrought in it to our Creator and Redeemer: and then neither of our pains, I presume, will prove unprofitable. But I do not mean by Devotion, onely some transient thoughts and passions arising at certain seasons; when we more solemnly address our selves to God our Saviour: But a settled love to him, disposing us to present him alway with an heart humble, pure, just and charitable; which is the oblation that all our other Sacrifices are to prepare for him, and the greatest honour that we are capable to do him.

For

For herein we expreſs the high eſteem we have of him, that we ſtudy above all things to become like him. We ſhew indeed that we think there is none better than he, when we preferr his Wiſdom, Goodneſs, Holineſs and Truth, before all the Pleaſures that Riches and Honours can raiſe us unto: Nay, when we chuſe, with the loſs of whatſoever is precious to us in this World, to conform our ſelves to his bleſſed Nature and Will.

This is truly and ſubſtantially to glorifie him before men; to magnifie his Name, and to exalt his praiſe. This proclaims him to be the moſt excellent Being; and that it is the ſupreme happineſs and dignity of humane Nature to be one of his Friends: but all the Praiſes and Doxologies we can beſtow upon him, without this, are no better than Flatteries. They are but good words and Religious complements, which we revoke and unſay again, when we croſs his Commands.

If we would make God, therefore, an acceptable Sacrifice, there is nothing, ſaith *Minutius*, like to *a good Mind, a pure Intention, and a ſincere* In Octavio.

Conscience. He who highly esteems and reverences innocence, supplicates the Lord: He that hath Justice in great veneration, sacrifices to God: He that abstains from fraud, atones Heaven and makes it propitious to him: and he that rescues a man out of danger, kills the fattest Sacrifices. These are our Sacrifices: These are the holy things of God. Thus among us he is most religious, who is most just.

Would you know, saith *Origen*, who it is now that offers to God the *Sacrifice of Salvation* and the *Sacrifice of Praise*? *Truly none but he that in all his actions makes God be praised: and in whom those words of our Lord are fulfilled, LET THEM SEE YOUR GOOD WORKS, AND GLORIFIE YOUR FATHER WHICH IS IN HEAVEN. This is the man, I say again, who offers the Sacrifice of praise; for whose actions, for whose doctrine, word, manners and discipline, God is praised and blessed.* With which agree those famous words of the Son of *Syrach*, Eccluſ. 35. 1, 2. *He that keepeth the Law bringeth Offerings enow: he that taketh heed to the Commandment, offereth a peace-offering. He that requiteth a*

Hom. 5. in Levit.

good

good turn, offereth fine flour: and he that giveth Alms, sacrificeth praise.

It is senseless to think that the Lord of Heaven and Earth should be pleased with any thing but the very best we have to give him. And what is that but our selves, a *living Sacrifice*, as the Apostle speaks, (*Rom.* 12. 1.) *holy, acceptable to God*: because it is properly a continual oblation, and remains still to be offered in more and more actions of a God-like life.

And for this end Christ instituted this Commemoration of the Sacrifice which he made of himself to God; that we might be moved thereby to offer up our Selves freely and chearfully, as he did, to doe and suffer what our heavenly Father pleases. For it is rank hypocrisie to commend and praise his obedience to the death, whilst we live in open opposition to God's commands, and will forgo our own desires in nothing for his sake. The Scribes and Pharisees were of this Religion, who did their own wills, and admired *Abraham*, *Moses* and the Prophets, who were altogether governed by the will of God. They magnified those vertues in their Ancestors, which they themselves not

onely wanted, but perfectly hated. They applauded their noble and generous actions, which they abhorred to imitate: and delighted to tell long stories of that faith and patience, which in themselves they would have held ridiculous. They had a Catalogue, at their fingers ends, of all the hardships they endured: and made themselves believe they loved those Worthies with all their heart, for leaving their own Countrey, refusing of great dignities, and abandoning many of the pleasures of this life; whilst they remained wretchedly covetous, and were full of ambitious and aspiring thoughts; being lovers of wealth, honours and pleasure, more than lovers of God. Such is the devotion of those now who extol our Saviour, and speak great things in his praise: but do not think fit to tread in his steps, by making themselves an hearty entire oblation to God, and living in absolute subjection to all his Commands.

This is the best way to *shew forth the Lord's death*, and to make the most acceptable Commemoration of this Sacrifice. It is the purest, the most sincere and honest expression of our love to him and his

his service; to which we should always stir up our selves, when we remember Jesus.

And that is the scope of this Treatise, to excite those that read it to worship the Lord with holy worship; that is, saith one of the Ancients, *by purged thoughts and reasonings, right and true opinions; composed passions and quiet affections; and by likeness to God in vertue to the utmost of our power.* They are the words of *Eusebius:* who was very well aware that God is to be worshiped not onely with external actions, but especially with our minds. Because he is the inspectour of our Mind and Heart, as *David* tells his Son *Salomon*, 1 *Chron.* 28. 9. where he gives this reason why he should *serve God with a perfect heart and with a willing mind*, because *he searches all hearts, and understands all the imaginations of the thoughts.* A thing which all men ought to think of frequently, but especially Kings and Princes. For *the most excellent Being* (as *Grotius* there observes out of *Diogenes* the Stoick) *ought to be honoured with that which is most excellent; and the Governour of the world with that*

* *L. 3. Praep. Evang. c. 13.*

which

which governs and rules in us. *David* also adds another reason, I observe, in that place to inforce the forenamed exhortation; because God is not tyed to any man, but onely upon the condition of his hearty obedience and affectionate service. *If thou seek him*, says he, *he will be found of thee; but if thou forsake him, he will cast thee off for ever.*

I shall add to this, onely the words of *Lactantius*. *There are two things that ought to be offered to God; a Gift and a Sacrifice: the Gift for ever, the Sacrifice for a time; and both the one and the other is incorporeal. The Gift is integrity of mind, the Sacrifice is Praise and Hymns. Therefore the most excellent manner of worshipping God, is praise directed to him out of the mouth of a just man.* The Eucharist consists of both, as you will find in this Book. The help of which, if the Reader will be pleased to use, till he hath made himself such a thankful oblation to God, he will not want a reason why I call it, *The Christian Sacrifice*: nor fail to grow in wisdom and spiritual understanding. For as the

* L. 6. Instit. Div. cap. 25.

the Son of *Syrach* saith, *The love of the Lord passeth all things for illumination: he that holdeth it, whereto shall he be likened?* He will delight to be repeating this Oblation of himself, and of his Praises and Thanksgivings to God our Saviour, with higher devotion of Spirit, and greater Purity of heart and life. He will not stand in need of many exhortations to doe this, or the rest of his Christian duty: for the love of God will be instead of all reasons and motives to make him good. He will think continually how much he is bound to his infinite goodness; that he would take care by this familiar representation of the unparallell'd love of Christ in dying for us so freely, to continue and quicken in Christian Souls a most ready and chearful disposition to obey him in all things. Ecclus. 24. 11.

And there is no doubt but it proceeds from a great decay of their love to our Saviour, that his Family (who are called by his Name) remember him so seldom in this manner. And the decay of their love is certainly the cause of that impiety which hath overspread the Christian world: as

this

this impiety again makes them still more negligent, and unwilling to commemorate Christ's love; which would be but a reproach to their ungodly life. It was truly observed by *Petrus Blesensis*, about 500 years ago: *That in the first Church, as many as were present in the Christian assemblies every day, communicated in the Eucharist. But after the number of the faithfull was increased, and they could not all so conveniently come to it daily; it was ordained that at least every Lord's day they should communicate. But when the tares, growing up very high, began to over-top and hide the wheat; and when the charity of many waxed cold, and iniquity abounded, so that few were found fit to receive the Cup of Salvation; it was decreed that at least upon the three solemn Feasts of the Year,* Easter, Pentecost, *and the* Nativity, *they should all dispose themselves for it. But now, because the days are evil, and almost all are gone aside and become unprofitable (I dare not say by the precept of the Church, but yet by its silent permission) the custom is introduced of assembling once a year in the Church, to Communicate; which is not lawfull for any man to omit.* If he had lived now in our days, he would have found the

the state of affairs grown much worse among us; and complained that some in many years never partake with our Saviour at all. The reason certainly is, because their love to him is not onely grown very cold; but quite frozen. It is not onely weak and languishing, but like to die; which must needs increase iniquity; and make the days exceeding evil. It is the duty therefore of every good man to endeavour to amend them, and to restore the ancient warmth of love and zealous affection to our Saviour; by persuading Christian people to frequent and serious reflection upon the greatness of his Love, and to solemn commemoration of it, in such manner as he hath appointed.

Let me beseech therefore all those, who are not in condition yet to be moved by love; that they would consider and weigh so long the danger of this neglect wherein they live, till it make them afraid. *Aben Ezra*, a learned Interpreter of the Scriptures among the Jews, writing of the *Cereth*, or cutting off (*i.e.* sudden death by the hand of God, or the loss of their Children and extirpation of their family, not to mention other opinions

pinions of the meaning of it) which is threatned to divers offenders against the Law; hath left us this memorable observation: That whereas God hath *prohibited three and twenty* things under the penalty of being cut off from their people, if they did commit them; there are but *two* things that he hath *commanded* in the whole Scripture, for the neglect of which a man becomes obnoxious to this extermination. They are *Circumcision*; and the right observation of the *Passover*; when they eat the *typical Lamb*, as *Petrus Blesensis* calls it, in the place above-mentioned. Which may very well be for this reason, That God might shew what place and esteem he would have these Ceremonies hold among his people; so that none who called himself his, should dare to neglect them, but they should rather be observed by all with the greatest care and diligence. And hence comes that saying of their Wise men; *He who contemns the Feasts, or the sacred Conventions (of which the Passover was the chief) and he who makes void the Covenant of Abraham our Father (which was Circumcision) there is no portion for him in the world to come.* which would be studiously noted

by

by those Christians who neglect or despise things sacred, whether the holy Assemblies, or the holy Sacrament: as *P. Fagius* (upon *Exod.* 12. 15.) well applies this observation. For if God would heretofore have those Ceremonies which were but shadows, continue in such high esteem, and be so regarded among the Israelites; how carefully and how reverently would he have us attend upon those holy Mysteries which he hath instituted by his well-beloved Son Jesus Christ, in which he truly communicates himself to us unto eternal life? There is more danger than is vulgarly imagined, in not commemorating the death of this Lamb of God, who takes away the sins of the world; by receiving the holy Eucharist, which he hath appointed for a memorial of him. It is next to the disowning Christianity, or not professing our selves to be Christ's disciples. It is a cutting off our selves from the body of Christ; an open declaration that we have no communion with him: and therefore as plain a confession that we deserve to be rejected and cast off by him, for whom we have so little regard.

If this seem too harsh a Sentence, let it be considered that not I, but they pronounce it against themselves, by refusing to acknowledge Christ after that manner, which he hath prescribed. And therefore instead of quarreling with so severe a denunciation of the divine Displeasure against all wilfull neglecters of this holy Rite (whose Souls are in as much danger of the stroke of Heaven now, as the bodies of the Hebrews were heretofore) let the guilty study to avoid it, by becoming strict and devout observers of this Precept. Let them acknowledge Jesus to be the Lord, and testifie their love and affection to him, and tye themselves fast to dutifull obedience towards him; by doing this in remembrance of him. And whosoever shall receive any benefit by this Admonition, or any thing else contained in this Book; as they will bless God, no doubt, for such helps to Devotion; So they will candidly interpret, I hope, every expression, and charitably pass by the defects, which it's possible they may espy, in a work well intended. But if the humour of any shall lead them to do otherwise, and

and there ſhall thoſe be found who will diſlike the deſign it ſelf, or ſlight my performance; I ſhall not much concern my ſelf, I think, in their cenſures: but reſt contented in this as well as other caſes, with the comfort which the Wiſe man, whom I mentioned above, hath left us; and they may do well to conſider it.

Ecclus. 14. 2.

Bleſſed is the man whoſe conſcience hath not condemned him; and who is not fallen from his hope in the Lord.

Ecclus. 11. 26.

For it is an eaſie thing unto the Lord in the day of death, to reward a man according to his ways.

Ecclus.

To the Reader.

Ecclus. 14. 20, 21.

Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

He that considereth her ways in his heart, shall also have understanding in her secrets.

THE

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THE

THE INTRODUCTION.

WHEN I consider whence it is, that they who otherwise frequent the Christian Assemblies, are generally so negligent in Communicating at the Table of the Lord; the Reasons seem to me to arise from one or other of these four Heads. It is either thought to be no necessary part of a Christian Duty; at least not so necessary as others are: or else the Meaning, Use, and Benefit of it is not understood: or men are loth to be at the pains of disposing themselves to be worthy Communicants: or, lastly, having sometimes Communicated, they found no good by it, and so left it off.

It is the design therefore of this small Treatise, which a desire to quicken and promote Christian Piety hath brought forth, to shew as briefly and plainly as I can devise,

1. *First, That all those who are called by the name of our Lord, have a tye upon them to*

to address themselves to his Holy Table: and,

II. Secondly, *That the ends and purposes for which it is prepared, are such, as both invite and engage them to come thither.*

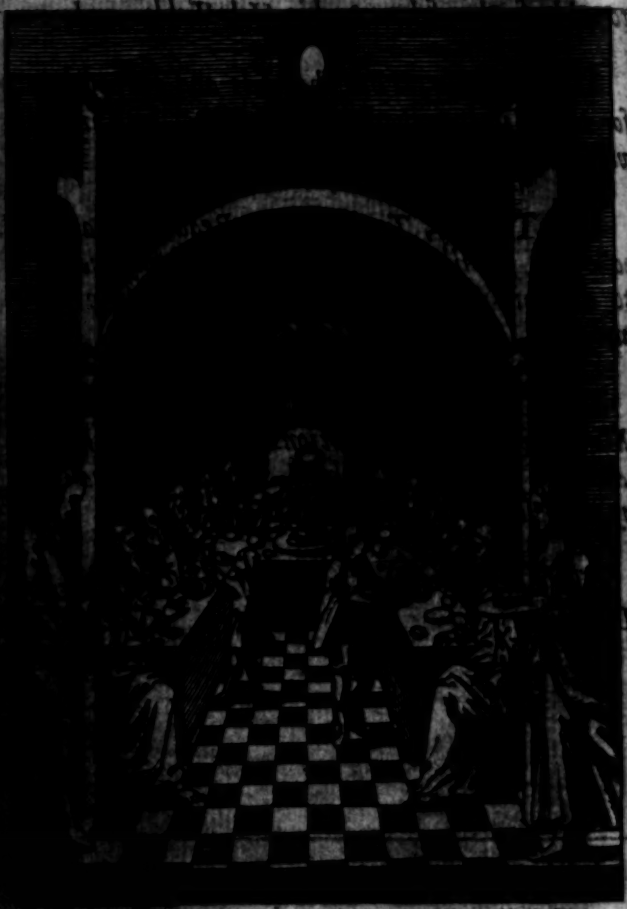
III. Thirdly, *To direct the Readers to an easie and familiar way of disposing themselves to do this duty with profit and pleasure: and,*

IV. Lastly, *To furnish them with some Meditations and Devotions suitable to the Action; for want of which, I conceive, many reap so little good from it.*

These are the four parts of the ensuing Discourse.

PART

The Institution of his last Supper.



Mark 14. And as they did eat, Iesus took bread, & blessed, & brake it, & gave to them, & said, Take, eat, this is my body.

And he took ye Cup, & when he had given thanks, he gave it to them: & they all drank of it.

PART I.

Of the Obligations we have to Communicate.

FOR the *First* of these, to make you sensible of the necessity and weight of this Duty, there are these Six things to be considered.

1. That we have an express Command for it, from our Lord and Master; to whose service we were solemnly devoted, when we were baptized. And lest there should be any room for shifting and excuses, this Command is so ordered, that it hath respect both to the Officers and Ministers in his Church, and also to the People under their care: to the former, that they might prepare this holy Table, to the other, that they might come to partake of it. *First*, he requires his Apostles, [illegible] *to do this in remembrance of him*. [illegible] it is plain, refers to what our Saviour [illegible] *who took bread, and gave thanks, and brake it, and gave it unto them, saying, This is my body which is given for you; this do in remembrance of me*. And therefore it is as much as if he had said, *Do ye take bread, give thanks, break it, and give it to all my family hereafter*.

Now if they were bound to give it, then all Christians no doubt must be bound (though here had been nothing more said) to receive and eat it. But the more to inforce the Duty, they are required so to doe, according as St. *Paul* hath declared the mind and intention of our Lord in this business, (and he is the onely person, beside S. *Luke*, who makes mention of these words, *Do this in remembrance of me*; though two other Evangelists mention the Institution of this Sacrament.) He tells us, 1 Cor. xi. 24. that when our Lord had given thanks, he brake the Bread and said, *Take, eat, this is my body which is broken for you, Do this in remembrance of me.* Here these word *DOE THIS* immediately refer to *take, eat*; which are not in S. *Luke*. And therefore *DOE THIS* in his Gospel, immediately refers, as I said, to *taking bread, giving thanks, breaking it, and giving it to them.* In *that*, the Apostles and their Successors were more peculiarly concerned; and none can *Do this*, (i. e. *take bread, give thanks, break it, and give it*) but they. But in the other *taking, eating and drinking*, all Christians are concerned, and are bound to *doe this* as long as the world lasts. Which appears sufficiently from the whole discourse of S. *Paul* to the Corinthians, who were as he tells them *shew the Lord's death*, as often as they did eat that Bread and drink of that Cup, which the Ministers of our Lord gave to them. And they were not to neglect their duty, in making ready this holy food, inviting the

Lord's

Lord's people to partake of it, offering it and giving it to them: so it behoved them who were called, to be carefull not to neglect theirs; but to come, and eat and drink at the Table of the Lord: that by the whole action, performed by both, the Lord's death might be declared and solemnly commemorated with Thanksgiving and Praise. And to make this *Command* appear more weighty, let me cast in two or three considerations more, before I proceed any farther.

1. That our Lord not onely gave it to the *Twelve Apostles*; but to S. *Paul* also, after he was added to the number. From which we may clearly gather his intention of having this duty every where performed: not onely by the *Jews*, but all others. For when he appeared to this person, and revealed his whole mind to him, that he might be an Apostle and preach to the Heathen world; he left not out this precept, but gave him particular instructions about it. *For I have received of the Lord that which also I delivered to you, that the Lord Jesus, the night in which he was betrayed, took bread, &c.* 1 Cor. 11. 23. He had not this from the Apostles, nor was taught it by man, but Christ himself delivered it to him, as he had done to the rest of his Apostles: that he might teach men *to doe this*; if they had any regard to the express Command of their dearest Lord. And it is very hard, if they have not great reverence to it, considering,

2. That it is the very last Commandment which he gave before his Death. When he was parting with his Disciples, and taking his fare-well of them (till he should see them again after his resurrection) he left this charge with them; that they should doe as they had seen him doe, just before he went away. Read the verses going before those now mentioned out of S. *Luke* (*ch.* 22. *v.* 16, 17, 18, &c.) and you will find the sence of our Saviours whole discourse to be this:

See S. *Chrysost.* 27. *Hom.* on 1 *Cor.* *p.* 420. *l.* 40. *Edit. Sav.*

"This is the last Supper we shall eat together in this world; I shall keep no more "Feasts with you, till we meet in Heaven. "But I would have you meet often and feast "together, upon my broken Body and my "Bloud shed for you: according to the pattern which now I set before you. As ye see "me take bread, give thanks, break it and "give it to you, so doe ye. This is my Will "and Testament, if ye have any respect to the "words of a dying Master and Saviour; if ye "love me, and bear me in mind when I am "gone from you; do not forget to *doe this in "remembrance of me.*"

And what he said to them, we are to take as said to us; for,

3. S. *Paul* saith, this is to be done till his coming again, 1 *Cor.* 11. 26. It is not a temporary Command like those given to *Moses*, but

but lays a perpetual obligation upon us: till Christ, who appeared to put away sin by this Sacrifice of himself (which we commemorate), shall appear the second time, without sin, unto Salvation. From whence it necessarily follows, that not onely the Apostles, but all the Ministers of Christ to the end of the world have power to *doe this*: and that the people are bound to doe their part, when the Minister hath done his. How they will excuse themselves from an open breach of our Saviour's Commandment, who doe not this in remembrance of him, I cannot Imagine. There is nothing that he enjoins with more solemnity and particular care than this action; and therefore the same necessity lies upon us for the performance of it, that there doth for obedience to other of his Commands. If there be any difference it is such as should rather make us exceeding carefull about this Duty, than otherwise. For,

II. It is a Command whereby our Love and Affection to Christ Jesus, our ever blessed Redeemer, is more than ordinarily tried and proved: there being no other reason for performing it, but merely our respect to his will and pleasure. To most other duties in our Religion there is something in Nature to prompt us, or to shew us the reason of them. That we should be just, and mercifull, and sober, and gratefull, *&c.* we can derive from a reason within our selves. But this duty, to which

I am exciting you, is one of the things for which there is no other ground but his Divine Commandment and appointment. We have no other reason why we should *doe this*, but because he would have us. And therefore the doing of it is a piece of pure obedience, arising wholly out of our respect and affections to him and his injunctions. It being indeed designed for the keeping him in memory; his appointment of it for that purpose hath added a good reason to it; which doth mightily enforce our duty, if we have any love to the memory of so dear a Saviour, and desire to perpetuate the story of so rare a love, and make it known to all succeeding generations.

By this it is apparent, that the thing which makes men most negligent of this duty, is that which, if they were understanding believers, should make them most zealously affect it. Natural Conscience not reproving them for not *doing this*; as it doth for injustice, cheating, lying and such like sins, they live securely in the neglect of it. And this is the very reason why the people known by the name of *Quakers*, have so little, or rather no regard to it. But if Christian Faith were planted and deeply rooted in mens hearts, they would upon this very account be the more forward to doe it. Because it is a peculiar mark of a Christian, a work proper to him alone who is moved to this, not by nature and the common light of Mankind, but purely by his Religion and Devotion to his Saviour. For there is no

piece

piece of Divine Service in which he is interested so much as this. It is more properly Christian worship than any other. All the world think their Religion binds them to pray to God, to praise him, and give him thanks; but to acknowledge him, and render thanks to him by *doing this*, belongs onely to Believers in Jesus. And that was one cause, I make no question, that the first Disciples of Christ made this so great a part of their Devotion: which is the next consideration.

III. Primitive use and practice upon this Command of our Saviour's doth very much explain his intentions, and tell us the obligation of it. They who were taught by the Apostles of our Lord best understood the weight of this Commandment. And truly they understood it so that they did constantly *doe this*, as they did publickly meet together to pray or hear; and as oft as they did eat and drink together in token of their love and friendship. Both which they did very frequently. In the Church of *Jerusalem* every day; as we read, *Act.* 2. 46. *They continued daily with one accord in the Temple, and breaking bread at home, did eat their meat with gladness and singleness of heart.* That is, after they had daily performed their common Devotions with the *Jews* in the Temple Service, they went to their own houses to tender a more particular Service to our Saviour; by *doing this in remembrance of him*, and keeping Feasts of Charity for the poor and indigent. At those

Meals it is manifest they forgot not this, 1 *Cor.* 11. 20, 21. &c. *Act.* 20. 7, 11. which they took to be an exact imitation of Christ, who after the Paschal Supper instituted this holy Sacrament. And that it accompanied other parts of Divine Service and Christian duties is as manifest from *Act.* 2. 42. where you find they *continued stedfastly* or unweariedly in *hearing the Apostolical instructions, in communicating to each others necessities*, in *breaking of bread*, and in *Prayers*. The word we render *continued stedfastly** denotes both the frequency of the action, and that they were not tired with it. But the principal time for it seems to have been on the Lord's day; according to what you read in the place just now mentioned, (*Act.* 20. 7.) that the Disciples were assembled *on the first day of the week to beak bread*: and the *Syriack* translation of those words, 1 *Cor.* 11. 20. which runs thus; *When ye meet together, ye do not eat and drink as becomes the day of our Lord*†. Which it is the most likely was the *set day* on which, *Pliny** saith, they were wont to assemble before it was light, *to sing a Song of Praise together to Christ, as God: and to bind themselves by a Sacrament, not to any wickedness, but that they would not commit theft, nor robberies, nor adulteries; nor break their words, nor deny any thing that was deposited with them in trust when it was demanded.*

* Προσκαρτερῶντες.

† *As if they had found in their Copy* κοινωνίαν, *not* κοινωνόν.

* *State die*, l. 10. *Epist.* 97.

This

This done, *their custom*, he adds, *was to depart, and to meet together again to partake of a common but innocent meal.* Which assembly, it is plain from the Scripture, was in the evening, as the other was held before the morning light. So that it should seem, in some places they remembred our Lord by doing this twice in a day both morning and evening. *In their assemblies before day* (as *Tertullian*'s words are) *as well as in the time of meat*: which we know was Supper-time, when they held their Feasts of Charity. This is sufficient to shew what a great affection they had to this duty, and in what high account it was among them, in that no assembly of Christians, of whatsoever sort it was, could pass, wherein Christ's death was not remembred with thanksgiving and praise.

Cap. 7. de Coena.

IV. And indeed it is part of the food which our Lord hath appointed for his Family, and which his Stewards, as I have shewn you, are to provide for them and give it unto them. It ought therefore to be thankfully received and constantly used when we are invited to it, unless we mean to starve our selves and provoke our Lord by refusing this, to withdraw his blessing from other means of our spiritual growth and nourishment. The very names, as you shall hear, whereby it is called, suppose it to be food. And since for the Body it is not intended, it must be Christian food:

part of the plentifull provision which Christ hath left in his house for the Souls of his faithfull Servants, that they may be well maintained and able to doe their Work. And truly, as long as we have any need to grow in the grace of our Lord Jesus Christ, to increase in strength and power to master all temptations and doe our several duties, to renew the sense of our obligations to God, and bind our selves faster to him, to heighten our love and gratitude, and to stir up delight and joy in God our Saviour; so long will there be a necessity of *Doing this*, which serves for all these ends and purposes.

V. And did we but seriously consider this one thing, that a principal end for which both this and the other Sacrament was instituted, is, that *by these outward signs we might express our hearty consent to the new Covenant made by Christ in his blood, and ingage our selves to stand to the terms and conditions of it*; we should be extremely afraid to refuse to come to this holy Communion, because that is the same with refusing to be of his Religion. For he that made the New Covenant with us, and is the Author of the Christian Religion, hath made these outward rites and solemnities to be instruments of stipulation, whereby they who are willing to enter into that Covenant, and be of that Religion, should express their agreement and submission to it, and openly declare that they own Jesus to be the Lord, and will perform due obedi-

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ence to every one of his Commands. Which when they have once done, they are to signifie their continuance and stedfastness in that Religion to which by these means they have addicted themselves, by the repeated use of the same things. Otherwise, they live as if they repented of the Contract which they made, and renounced our blessed Saviour, who hath made the *doing this* to be a special testification of our Devotion to him and his Service. This is a thing to be sadly pondered, and might prevail much, were it laid to heart as it ought.

VI. To which if you add all the other purposes and ends for which it was ordained, they would still make it appear more necessary; if either *the will of Christ*, *his special Command*, *the practice of all Christians*, *our own wants*, *our respects to the Christian Religion*, or *the great Benefits* we may receive by doing this in remembrance of him, can make us judge any thing so. And that is the second part of my Discourse; to which I now proceed.

PART

PART II.

Concerning the Ends and Purposes of this holy Action.

IF the Reader be convinced by what hath been writ, that he is as much bound to *doe this*, as he is to be a Christian, I hope it will have a double effect upon him. *First*, That he will endeavour to quicken and stir up himself to a serious and constant performance of this duty, by often pressing these considerations hard upon his heart. *Secondly*, That he will be very desirous to understand the full meaning, end and use of this holy Action; that so he may reap the profit which is therein designed to him. He must stifle his Conscience, or else it will move him to the former: and the more resolved he is in that, the more solliciteus he will be about the other. Leaving him therefore to attend to the voice of his own awakened mind, I shall give him no farther encitements to this duty, than will arise from what I am now going to say about the Nature of it: from whence we may draw a great many Arguments to persuade him to be ready prepared to this, as well as every other good work.

I. First then, the very words of the Institution of this Sacrament, and the whole discourse of

of S. *Paul* about it, prove, that *it is to be considered as a Divine Feast, which our Lord hath appointed in commemoration of himself.* That it is to be lookt upon as a *Feast*, or Repast, provided for us, the *Bread* and *Wine*, the *eating and drinking* sufficiently declare. But it is more fully expressed in the Names of *Breaking of Bread*, and the *Supper of our Lord*, which are given to this Action. And as it is expresly ordained, to be *in remembrance* of our blessed Lord, so (I think it not amiss to add) it was no unusual thing in the World to institute Feasts and Entertainments to preserve the memory of famous Persons. It is recorded by *Athenæus* *, that there were such set Meetings of several Sects of Philosophers in *Athens*, to commemorate their Founder. Some on a certain day celebrated the memory of *Diogenes*, others of *Antipater*, others of *Panætius*. And the great Philosopher *Theophrastus* left a sum of money at his death for such a meeting: not that they might there debauch themselves, as his words are, but manage their discourses soberly and learnedly in that *Compotation*. (So the Greeks called their Feasts; which took their denomination from the *Wine*, as among the Hebrews they took their name from the *Bread* *. And so *Constantine*,

* *L. 5. Deipnosoph. c. 1.* πολλῶν χῶν εἰσι φιλοσόφων ἐν ἄστει σύνοδοι τῶν μὲν Διογενείων, &c.

* *Gen. 43. 25.* They heard they should eat bread, i. e. *dine with* Joseph: and *v. 31. he said*, Set on bread.

I remember, calls the Christian Feast in memory of the Martyrs *, where the poor were comforted, and those that had lost their estates mercifully relieved.) At these most sober Tables they discoursed of their memorable sayings, their worthy actions, their patient sufferings: and rehearsing the History of their Life and Death excited themselves to tread in their steps. For this, as *Germanicus* said excellently on his Death-bed †, is the principal part of Friendship; *not to follow the dead with Tears, but to remember his Will, and to execute his Commands.* Which is the general design, I make no doubt, of this most holy Feast; where we meet to preserve an eternal Memory of our glorious Redeemer, and to fix more deeply in our minds all that he did and suffered for us; that thereby we may be disposed with the greater chearfulness to perform his Will, and obey his Precepts. For this end I find * that the *Gothick* Churches (which long continued in *Spain*) having comprehended the History of our Saviour under these nine words, [*Incarnation, Nativity, Circumcision, Appearance, Passion, Death, Resurrection, Glory, Kingdom,*] were wont to divide the Holy Bread in the Sacrament into

* Ἐπιφανεστάτη μνήμη. *Orat. ad Sanctorum, cap.* 12.

† *Quæ voluerit meminisse, quæ mandaverit exequi.* Tac. *l.* 2. *Ann.*

* Casaub. *ex Mosar. Liturg. Exerc.* 16. *n.* 38.

just

just so many parts, on which they imposed those nine names. Whereby they have let us know what their conceptions were of this Action; and that they thought the breaking, giving, and receiving of that Bread, was to commemorate and more strongly imprint on their minds, the whole History of our Lord Jesus. Which we are not to reflect upon in an idle and ineffectual manner, but with such passions as we feel, when we think of the sweet conversation, the good offices, and the solemn departure of the dearest Friend that we ever had. Whom no good natur'd man can seriously call to mind, without Love, Delight, Gratitude, and a great forwardness to fulfill his Will and Testament, and to follow his admired example.

Now that we may be made able to doe so, in respect to our Lord Christ, he is pleased to set before us this holy food, which the Christian Church hath always look'd upon as a *Spiritual nourishment*, to strengthen and increase in us all goodness. And for that purpose we are to address our selves to the Table of our Lord; that by affectionate meditation on his condescending kindness in becoming a Man for our sakes, and by laying to heart the whole story of his wonderfull Love from his Birth to his Grave; and fixing our Eyes on the glorious hopes he hath given us by rising again from the dead, and ascending to the Throne of God; we may feel a greater strength derived to us from him, enabling us to our seve-

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ral duties, and be enlivened to a greater freedom and chearfulness in denying all our own appetites and desires, and submitting them to the Will of Christ. Say therefore to your selves before ye come thither, some such words as these;

'We are invited to a Feast: our most Gracious Lord is the Master of it: yea, He himself is the cheer that is provided for us. With what Humility, with what Thankfulness ought we to accept of his invitation. Let us fit up our selves, and make our souls ready to appear before him, in as holy and becoming a manner as we are able. Let us go with such Joy, as if we were called to the richest entertainment in the World. *Let our Meditation of him be sweet: and let us be glad in the Lord.* Let us mention the loving kindness of the Lord, according to all that the Lord hath bestowed on us. *And let us make his Name to be remembred in all generations.* Let us resolve to *feed on him in our hearts by Faith with Thanksgiving*, as his Minister exhorts us: to ruminate so long upon his love till we feel our hearts burn with love to him. Let us meditate on his holy Life, his bitter Passion, his bloudy and shamefull Death, his glorious Resurrection and Ascension, his Power and Authority at God's right hand, the great benefits we justly expect from thence, and the precious promises

Psal. 104. 34. Isa. 63. 7. Ps. 45. 17.

'miſes he hath by theſe means ſealed to us: till 'we feel all the powers of our Souls quickned 'and ſtirred up with a mighty heat and zeal 'to doe the Will of our ever-bleſſed Redeemer: 'even a new life and ſpirit coming into us, and 'making us *ſtrong in the Lord, and in the pow-'er of his might.*

Which virtue we ſhall certainly find flowing into us, and ſpreading it ſelf through our hearts; if we believe, and enter into a ſerious conſideration of the more particular intention and deſign of this holy Feaſt: whoſe general meaning I have briefly deſcribed.

II. Having ſurveyed therefore in your thoughts the whole Goſpel of our Saviour Chriſt, I ſhall proceed to ſhew you, on what you are more principally to faſten them. You muſt not conſider this holy Action only as a Feaſt in remembrance of him; but *as a Feaſt upon a Sacrifice*, wherein you are more particularly *to commemorate his death.*

Our bleſſed Lord, the High Prieſt of our Profeſſion, was pleaſed himſelf to be offered upon the Croſs; where *he gave himſelf for us an Offering and a Sacrifice to God, for a ſweet ſmelling ſavour, Epheſ. 5. 2.* A kindneſs that, as it ought never to be forgotten, ſo it ought to be mentioned with the higheſt and devouteſt praiſes. And therefore after the manner of thoſe Feaſts among the Jews, (and Gentiles too) in which the People had ſome portion of the

the Sacrifice to entertain themselves and their friends withal; he makes us partakers of the Sacrifice which he made to God, by admitting us, in these representations of his Body and Blood, to feast upon it. Which Action is a *gratefull commemoration of his death to his everlasting praise and glory*. Therein we set forth that Sacrifice of his for us; and signifie the thankfull sense we have of his love, and our high esteem of those benefits which his bloody Death hath purchased to us. This we learn, *first*, from those words of our *Lord* and his Apostle S. *Paul*, which teach us to doe this *in remembrance* of him. Which phrase doth not signifie our calling him to mind, but our *making mention of his dying Love*, with due praise and acknowledgments: which is best expressed by the word *Commemorate*. We declare by doing this, that we indeed bear that remarkable testimony of his kindness, in the remembrance of a thankfull heart; and will endeavour to make it be remembred in the succeeding generation. That this is the meaning appears more fully from a *second* expression of S. *Paul's*, 1 *Cor.* 11. 26. where he saith, as often as they did eat this, they *shewed forth the Lord's death till he came*. We *declare* and *publish* by this Action his bloody Death. We proclaim, and *abundantly utter the memory of his great goodness*: which he would have made known to all, by this solemn Feast, till his second appearing. This is the import of that word *shew forth*: onely it carries this farther notion in it, (as appears by the use of it in the *Psalms* *,)

Psalms *). That we hereby publish his mighty Acts with praise, extoll and magnifie his marvellous love, and celebrate the memory of those divine benefits he hath obtained for us, with a desire that they may be acknowledged in the same manner to the world's end.

* Psal. 106. 2. & 145. 4, 5, 6, 7.

And here now we may consider that this Commemoration and shewing forth, looks two ways; towards men, and towards God.

First, We shew it forth and tell it to the world. We openly declare to all those that see or know what we do, that the Son of God died for the children of men; that he freely gave his body to be broken and his blood to be shed for our Redemption. We proclaim Jesus to be the Lamb of God that takes away the sins of the world, and shew how God hath commended his love to us in that while we were sinners he gave his only begotten Son for us, that we might live through him. In this riches of his grace we make our boast, and glory a great deal more than if we possessed the treasures of the whole Earth.

Secondly, And then we commemorate also and shew forth his death unto God the Father. We set before him this free-will offering of Jesus as a sufficient Sacrifice for the sins of the whole world. We magnifie his bounty in this invaluable blessing, and make mention of this which his Son hath suffered for us, as a complete satisfaction for all our offences against him.

We

We must approach therefore to the Table of the Lord with affectionate acknowledgments of his infinite goodness, extolling and praising his mercifull kindness in bestowing on us so great a gift; professing we will never forget the tender love of our Lord, who laid down his life for us, and beseeching the Father of mercies to receive us into his grace and favour, for the sake of his dear Son, whose death we shew unto him. We should resolve to express the sense of our hearts in some such words as these. '*It is a good thing to give*
Psal. 92. 1, '*thanks unto the Lord; and to sing*
2, 4. '*praises unto thy Name, O thou*
'*most high. To shew forth thy lo-*
'*ving kindness in the morning, and thy faithful-*
'*ness every night. For thou, Lord, hast made me*
'*glad through thy work: I will tri-*
66. 16. '*umph in the works of thy hand.*
'*Come and hear, all ye people, I will*
86. 13. '*declare what the Lord hath done*
'*for our Souls. For great is his mer-*
'*cy towards us: and he hath deli-*
Joh. 1. 14, '*livered our Souls from the lowest*
29. '*Hell. Glorious things are spoken of*
Col. 1. 15. '*thee, O Jesus, thou lover of Souls;*
Joh. 8. 12. '*The word made flesh; the Image of*
'*the invisible God; the Light of the*
Rev. 1. 5. '*world; the Lamb of God that takes*
Heb. 1. 3. '*away its sin; the first begotten from*
'*the dead; the Heir of all things;*
'*the Prince of the Kings of the Earth; an high*
'*Priest who is set down on the right hand of the*
'*Throne.*

Throne of the Majesty in the Heavens: who appears in the presence of God, and lives for ever to make intercession for us. Heb. 8. 1. Heb. 9. 24. 7. 25. Ps. 89. 6. 97. 9.

Who in the Heaven can be compared to the Lord? Who among the sons of the mighty can be likened to the Lord? For thou, Lord, art highly exalted: thou art exalted far above all Gods.

In this most powerfull name, O Father Almighty, we humbly cast down our selves before the Throne of thy Glory, give us leave to mention before thee the death of him who said, *Behold I come to doe thy will, O God.* Behold, O Lord, the bleeding wounds of thy well-beloved, in whom thou hast testified by a voice from Heaven, that thou art well pleased. Remember how this Body was broken for us, and his bloud poured out. In him we believe thou art perfectly satisfied, and therefore are bold to hope that thou art reconciled to us on that account. O hear his dying groans, regard his agony and bloody sweat; by his cross and passion let our sins be blotted out, and by his glorious resurrection and ascension let us feel every evil affection and lust perfectly killed and crucified. We have nothing to plead, if he have not done enough and fulfilled all thy will. But since he hath laid down his life in obedience to thee, O let us by virtue of that voluntary Sacrifice which now we represent before thee, obtain thy mercy and grace. We cannot be content

" tent to lose our share into great a love. And
" since thou hast bid us to commemorate it, we
" hope we shall as certainly partake of it, as we
" do of this feast to which thou
" hast invited us. *So we thy peo-*
Ps. 79. 13. " *ple and sheep of thy pasture will*
" *give thee thanks for ever. We will shew forth*
" *thy praise from generation to generation. We*
" *will extoll thee our God, O King, we will bless*
" *thy name for ever and ever.*
Ps. 145. 1, 2. " *Every day will we bless thee,*
" *and will praise thy name for*
" *ever and ever.*

In such Meditations as these, when we shew forth the inestimable value of Christ's Sacrifice, we do, as it were, offer it unto God, or rather make before him a commemoration of this Offering. And in this sence the ancient Christians did call this Sacrament a *Sacrifice*, and every Christian they lookt upon as a *Priest*, and a *Sacrificer* when he came to the Table of the Lord. Because Christ not onely bad his Apostles *do this in remembrance of him*; but S. *Paul* requires every one of us to doe the same, and *to shew forth his death till he come*. There is none mentions this *Sacrifice* more frequently than Saint *Chrysostom*: but to explain himself; after he had said, [we do not make another Sacrifice, as the high Priests of old, but always the very same] he adds, *or rather we make a commemoration of a Sacrifice* *. And in the very same manner *Eusebius*

* Μᾶλλον δὲ ἀναμνησιν ἐργαζόμεθα θυσίας, in Heb. 10. pag. 523. Edit. Sav.

sebius writes in his first Book of his *Evangelical Demonstration.* Christians cannot think fit, saith he, to return back again to the first and weak Elements (he means the Mosaical Sacrifices which were but Symbols and Images, not the Truth) it (self.) ‖ *since they celebrate every day the Commemoration of his Body and Blood, and are made worthy of a better Sacrifice and Ministery than the ancients were.* And a little after speaking of Christ's wonderfull Oblation, and most precious bloody Sacrifice to the Father, he adds, that *he delivered also to us a Remembrance instead of a Sacrifice to offer up continually unto God* *. By which words it is manifest he took the Remembrance or Commemoration of Christ's death to be that Sacrifice we make to God. And again he saith in the very next page, *to celebrate the remembrance or commemoration of that Sacrifice upon the Table by the Symbols* (or representations) *both of his body and saving blood, we have received according to the ordinances of the New Testament.* Hither he applies those places out of the Psalms, *Offer to God Thanksgiving. Let the lifting up of our hands be as an evening Sacrifice. The Sacrifices of God are a contrite spirit,* &c. So that they thought of no other Sacrifice in those days but that of *Praise* and *Thanksgiving*, together with the *offering of our*

‖ Τῷ τῷ σώματος αὐτοῦ καὶ τοῦ αἵματος τοῦ ἡμετέρου ἀναμιμνήσκοντες ἀξιούμενοι ἀμείνονος θυσίας καὶ λειτουργίας, &c. cap. 10. pag. 37.

* Μνήμην καὶ ἡμῖν παρεδώκεν ἀντὶ θυσίας τοῦ θείου ἀναιμακτου προσφορᾶς, p. 38.

our selves, our souls and bodies to be a reasonable, holy and lively sacrifice unto him: as it is admirably expressed in our Communion-Service *. With which the Author now mentioned perfectly agrees, and delivers his mind almost in the same words. *We sacrifice* ‖, saith he, *a divine, venerable and most holy Sacrifice. We sacrifice after a new manner, according to the New Testament, a pure Sacrifice, &c. we both sacrifice and offer Incense too. Celebrating the remembrance of that great Sacrifice, according to the Mysteries delivered by him to us: & offering Thanksgiving for our Salvation by godly Hymns and Prayers to God: consecrating our selves also wholly to him, and to our high Priest, the Word, devoting to him both our Souls and Bodies.* It would be easie to add much more to the same purpose; but I will conclude with the words of *Fulgentius*, which are to this effect. *In the time of the Old Testament, living Creatures were offered by the Patriarchs, Prophets and Priests: Now in the time of the New Testament the holy Catholick Church throughout the World ceases not to offer the Sacrifices of Bread and Wine in Faith and Charity. For in those carnal Sacrifices the flesh of Christ was figured, which he was to offer, and his blood which he was to shed for the remission of sins. But in this Sacrifice there is giving of thanks, and a commemoration of the flesh of Christ, which he hath offered, and of his blood which he hath shed for us.*

* *Prayer after all have communicated.*

‖ Θυομεν τον ἁγιον, τον σεμνον, &c. *Ib.* p. 40.

Lib. de fide ad Petrum, c. 19.

In those Sacrifices therefore, what was to be given us was signified in a figure: but in this Sacrifice is evidently shewn what is already given. In those Sacrifices, the Son of God, it was foretold, should be slain for sinners: in this he is declared and published as actually slain for them. This is sufficient to shew what the Sacrifice is which we make when we *do this*, and that our Church now doth the same which the ancient did. By feasting upon this Sacrifice we not only commemorate that Oblation of himself, with the Sacrifice of Praise and Thanksgiving, but likwise offer up our selves to him to be entirely his. As will appear more fully in the next consideration; which is this.

III. By this Action *we make a solemn Profession of the Christian Religion*, and declare our selves to be the Disciples and Followers of Jesus, to whom we join our selves in fellowship. So much is the rational consequence of what hath been said. For by eating of the Sacrifices offered at the Altar, both Jews and Gentiles professed themselves to be the Worshippers and true Servants of that God to whom the Oblation was made. And, *secondly*, it may be rationally drawn from that discourse of our Saviour's with the Jews, in the *6th* of S. *John*'s Gospel. Where *eating his flesh, and drinking his blood*, v. 51, 53, 54, *&c.* signifie nothing else but believing * the Word, * *See v.* 29, 35, 47. and keeping the Precepts which Christ published in our Flesh, and sealed with his Bloud. This is honestly acknow-

ledged by a learned Person in the Church of Rome: who gives the sense of those verses in those two lines. *They are nourished with the Flesh of Christ to eternal life, who keep the Sayings of Christ incarnate*†; which he expresses more largely in another place. The words of eternal life which *Peter* acknowledged our Saviour had, are the Commands, saith he, which he gave when he was in Flesh among men. *For therefore he was made flesh, that in the Flesh or Body of man, he might procure their Salvation, and form them to eternal Life. Therefore the words which Christ spake in Flesh, the Gospel of Christ, is the Flesh of Christ. These words, this Flesh, this meat Christ would have us eat, ruminate and digest, that being nourished thereby, we may profit to eternal life**. Thus S. *Peter* understood our Lord, when he answered at the end of that discourse to his Question [*will ye go away?*] To whom should we go? *Thou hast the Words of eternal life*, v. 68. And thus Christ explains himself, v. 63. where he saith his discourse was not to be understood so grosly as the Jews apprehended it; but in a more spiritual and divine manner. His meaning was to be conceived as if he had said, unless ye really receive me, notwithstanding my being crucified, as God speaking to you in flesh; and so conform your selves to my Doctrine, ye cannot be saved. And indeed

† *Carne Christi nutriuntur in vitam æternam, qui Sermones Christi incarnati sectantur.* Rigaltius in Cyp. Ep. 1.

* *Idem in Ep.* 55. *adnot.* 2.

deed this eating and drinking which now he called them unto, could be nothing else, but receiving him and his Doctrine; for the Sacrament of his Body and Blood was not yet instituted. But when it was; then, I make account, they who did eat of this Bread, and drink of this Cup in Commemoration of Christ, were to look upon it as *a devout profession of that Faith in him, and Obedience to him*, without which we cannot inherit eternal Life. We declare by this Action the entire assent of our minds to the Truth of all that he preached, when he was in our flesh: and the unfeigned consent of our Wills to be ordered and governed according to it. Hence, perhaps, it was that this Action came to be called the Sacrament, which was the ancient name for our whole Religion, * because here we make the most solemn Profession of the Christian Religion; as the Jews did of the Mosaical, when they did eat before God of the Sacrifices offered on his Altar. Thus much I am sure of (in the *third* place) that the whole discourse of St. *Paul* is to this sence; when he calls the Cup of blessing which we bless, the *Communion* of the Blood of Christ; and the Bread which we break, the *Communion* of the Body of Christ, 1 *Cor.* 10. 16. That is, an holy Action whereby we declare our Society and Fellowship with Christ; and that we are of his Religion, in opposition to all others. Which we shall

* *As may be seen in St.* Cyprian, Lactan. *&c. in innumerable places.*

easily discern to be the Apostle's meaning, if we take but the pains to consider what it is that he goes about to prove in those 8 Verses, [from *v.* 14. to 22.] It is nothing but this, That *if they did communicate with Christ in the Cup of Blessing and Breaking of Bread*, then *they must flee from all Idolatrous Services, and not partake in them.* The consequence, saith he, is manifest to any understanding person, as I take you to be. For to communicate with him in that manner, is as much as to acknowledge Jesus only to be the Lord; to honour and worship him; to profess that ye belong to him; and to join your selves in fellowship with him. Which he proves, *first*, from the intention of the Feasts upon the Jewish Sacrifices; of which whosoever did eat, he thereby became of that Religion, and professed to worship that God, at whose Altar (which *Malachi* calls his Table, *Mal.* 1. 7.) that Meat was offered in honour of him. And, *secondly*, from the Religious Feasts among the Gentiles; whose Sacrifices being offered to *Dæmons*, whosoever did eat of them, thereby he made an acknowledgment of their Deity; and that he was one of their Servants and Worshippers. Which instances carry with them this general reason; that the eating continually of any ones meat, signifies us to be of his Family; or his Friends and familiar Acquaintance: and so this Religious eating at their Tables, and of their Meat, was a token and declaration of Friendship and Society with God, or with Dæmons; and by consequence

this must be the meaning of our partaking of the Table of our Lord. From which premisses the Apostle concludes with the greatest force of Reason, that all those who made this profession of being Members of Christ's Body, and belonging to the Christian Society or Corporation, (*v.* 17.) by partaking of Christ's Table, and eating of his Meat, must have nothing to doe with the Tables of Dæmons. For this would be to jumble the most contrary and inconsistent things together: to worship God, and *Baal* too: to be the servants of Christ, and the servants of the Devil. Whereas, in truth, by honouring them in eating of their Sacrifices, they did, in effect, renounce Christ, and by communicating with Christ at his Table, they did renounce them. For he came *to destroy the works of the Devil*, 1 Joh. 3. 8. and Idolatry in the first place; wherein that worship and service was paid to the Devil, which was due to God alone.

Ye must address your selves then to the Table of the Lord, as the friends of Jesus Christ; on purpose to profess that ye believe on him, and are of his Religion, and mean to cleave unto him, and obey him; renouncing all other Masters for ever. Say in your hearts, 'O blessed Jesus, I acknowledge thee to be the Lord; Thou art *the onely begotten of the Father, full of grace and truth.* Joh. 1. 14.
'Thou only art *the Way, the Truth,* 14. 6.

'*Truth, and the Life.* I humbly adore thee; 'and here devote my self everlastingly to thee. 'I believe thy blessed Gospel: I own thy su- 'preme Authority, and submit my self to thy 'Sovereign Commands. *Truly I am thy servant,* '*I am thy servant.* I look for all blessings 'through thy hand alone: who hast all power 'in Heaven and in Earth. Let it be unto thy 'servant according to thy word. Yea, deal with 'me according as I unfeignedly acknowledge 'thee, and heartily join my self in fellowship 'with thee, to be thy Disciple and Follower 'for ever. I give thee possession of my heart 'entirely. Doe there what thou pleaseſt. Be 'the sole governour and disposer of all my 'thoughts, words, desires and actions. *I e-*

Psalm 119. 128. '*steem all thy Precepts concern-* '*ing all things to be right; and* '*I hate every false way.*

And according to our sincerity in this devoting of our selves to him, we shall find the powerfull communication of his good Spirit to us, to unite us closer to himself. When this outward action declares the inward devotion of our hearts, to knit themselves to him, and to become one Spirit with him; without all doubt he will make us feel that he dwells in us by the power of his Spirit, to enliven, help and strengthen us in a Christian course of Life. For this *Communion* is mutual; and the word properly signifies a Participation of something from him, by our joining our selves

selves to him. *We dwell in Christ, and Christ in us: we are made one with Christ, and Christ with us* (as the words are in our Communion Service) and so may expect all those graces and favours which he hath received from God, to impart to faithfull souls: particularly it is a pledge of his divine presence with us, and that he will send his heavenly influences into our hearts. Being knit and joined to him as Members of his Body, we may be assured he will take care of us, as our Head. He engages himself to guide, quicken, refresh, powerfully move and assist us in all well doing. This we may humbly wait for, by virtue of our union with him. As the evil Spirit wrought in the Children of disobedience, who were joined to Devils, by eating of their meat: so will the Spirit of Grace work in those that obey our Lord; being joyned to him by partaking of his holy Table. And for that end we may come to it, that being knit still faster to him, we may have a more abundant communication of his holy Spirit to us. We may intreat him to be a constant Friend to us, to make his abode with us; *so that we may evermore dwell in him and he in us.* He will say *Amen* to it as well as we; if in the uprightness of our hearts, we perform this holy Action: the meaning of which I shall still farther declare.

IV. It is easie to gather from what hath been said, that by partaking of this Feast, we make such a profession of Christianity and

subjection to the Lord Jesus, as *to engage our selves hereby in a mutual Covenant with him.* So much I told you at the beginning; that Sacraments were outward Rites and Solemnites, to express our consent to the new Covenant: and whereby we signifie our setled purpose, and engage our faith, to perform the duties of Christians, as ever we expect that Christ Jesus should be a Saviour to us. But this Sacrament of the Lord's Supper is more particularly designed for that end, that by often doing this, we may, with repeated protestations of our fidelity, *renew our Baptismal Vow and Covenant* wherein we stand engaged: and in the most sacred manner addict and devote our selves again and again to that Service, which we promised, when we entred into Christ's Religion.

It is well known that *eating and drinking* together, was ever reputed a token of friendship and brotherly accord, between those persons who consent to such a Meeting. But this was more notorious when there was a *Feast* made on purpose to express this Friendship: For this amounted to a Covenant, and thereby they entred into a League, to be at Peace and Unity among themselves. Thus you read that King *Abimelech* and his Courtiers came to *Isaac* and said (*Gen.* 26. 28, 29.) *Let us make a Covenant with thee; that thou wilt doe us no hurt, as we have not touched thee, and as we have done unto thee nothing but good,* &c. And then it follows immediately (v. 30.) that *he made them a Feast, and they did*

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eat and drink. That is, he entred with them, according to their desire, into a League of Love and Friendship, by making this solemn entertainment for them. But then it is further to be noted, that when this *Feast* was *upon a Sacrifice*, and they ate and drank of what had been offered to God; it was still a more sacred way of covenanting and making compacts one with another. So when *Laban* desired *Jacob*, in these words (*Gen.* 31. 44.) *Come now, let us make a Covenant, I and thou; and let it be for a witness between me and thee:* we are told that this was the manner of it; *v.* 54. *Then* Jacob *offered Sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount:* that is, they remained together in one and the same place, as those that had now no enmity or suspicion of each other (though they had been at difference before) after they had covenanted to be friends, by eating all of the same Sacrifice. By this it is apparent, that it was then a common custom among the several Nations of the Earth, to make Contracts and Agreements together, by eating and drinking, especially upon a Sacrifice. Which continued, I might shew you, in after Ages, among the Gentiles, as well as Jews. But I shall only mention one memorable instance, which we find in *Quintus Curtius*, who tells us, that when *Alexander* was so surprised with the beauty of *Roxane*, that he presently determined to make her his Wife: he commanded *Bread* to be brought, after his

Country fashion. *For setting Bread before them was the most sacred pledge of Conjugal Love among the* Macedonians, *which being divided with a sword, each party tasted of* *.

* Ita erat apud Macedones sanctissimum coeuntium pignus; quem divisum gladio, uterque sibabat. Lib. 8. c. 4.

All that need be added to this is, That there was an Oath frequently accompanied these holy Covenants; which could never be more solemnly made, than when they were in the presence of God, at these Feasts upon his Sacrifices. You have Examples of it in the Stories already mentioned. *Abimelech* not onely desired to make a Covenant with *Isaac*; but said, *Let there now be an Oath betwixt us.* And accordingly you read, after they had feasted they confirmed the Covenant thereby made, *by swearing one to another*, early the next morning, *Gen.26.*31. This was a sign they intended to continue friends; and had not made that League in a fit of kindness, when their Hearts were warm with good chear, but seriously and deliberately before Almighty God. Just so you find it in the History of *Jacob* and *Laban*: onely the Oath there went before the Sacrifice and the Feast. And the consequence of this discourse is this: that when the Jews therefore did eat of the Sacrifice of Thanksgiving, which was God's meat; being offered or set on his Altar or Table; they did express thereby that they were in Covenant with God. Their feasting with him in that manner,

manner, was a declaration of peace and friendship with him: and they bound themselves to keep the whole Covenant made with their Fathers, which every time they came to his Altar, was renewed and confirmed. And this we are to conceive is the meaning likewise of our eating and drinking of this Bread and of this Cup at the Table of our Lord. Our partaking of his Sacrifice, is an open declaration that we continue stedfast in the New Covenant that he hath made with us and we with him: which hereby we renew and ratifie. It is an engaging of our Faith again to him, that we will remain for ever in his love. A promise to keep friendship with him, by never swerving from that Obedience, which we have vowed to him. We pass our words to him, that whatsoever service we owe him, shall be punctually performed. That all the Articles of the holy Covenant, which we made with him when we were first received into his Society, shall on our part be carefully and duly observed. As hereby he engages himself (you shall see anon) to make us partakers of all the Blessings of that Covenant; so we engage to perform the Duties of it. And accordingly as we acquit our selves, and honestly stand to the terms of our agreement with him, and make it good; so we must expect, and no otherwise, to enjoy the benefits which he hath promised to the Faithfull. If we prove not false in this Covenant of God, but in the uprightness of our heart keep close to our du-

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ty; then, as sure as we take that Bread and that Cup into our hands, as certain as we taste them with our mouths, and receive them into our bodies, will he give us his Pardon, Grace and eternal Life. And this we do not only covenant with him to perform; but this Action looks like an Oath which we take, that we will be *Christ's faithfull Soldiers and Servants to our dives end.* This is an ancient notion of the word *Sacrament* which we now use to express this Action by. And thus in *Pliny's* time they understood the meaning of it: for he tells us, as you heard, that Christians bound themselves at their Assemblies, by a *Sacrament* (or Oath) not to commit any wickedness. When we come therefore to the Table of the Lord, we swear fidelity to him, and vow that we will be stedfast in our Covenant. We take the Sacrament upon it, as we ordinarily speak, that we will be true to him, and *manfully fight under his Banners against the Devil, the World, and the Flesh.* And here I cannot but remember what *Josephus* * writes concerning the *Essens* (a Sect among the Jews) who would not admit any to their Communion, nor eat with them before they had taken certain *Horrible Oaths*, that they would worship God, and observe all the Rules of Justice towards men. But can there be any more dreadfull than this, whereby we keep our Communion with Christ? Is it not a most terrible thing to swear

* *Lib. 2. de bello Jud. cap. 7.* ὅρκους φείκω-σθαι.

swear fidelity to our Lord, by laying our hands, as it were, upon his Body and Blood; nay eating and drinking that which represents him to us? This lays the most powerfull engagement on us, and binds us in the strongest resolutions to be constant, hearty and zealous in our Christian Profession of Faith and Obedience to him: without which we draw upon our selves the greatest mischiefs imaginable. For I must observe once more, that this made it such a perilous thing to eat and drink unworthily, and brought such Judgments on the *Corinthians*, (1 *Cor.* 11. 29, 30.) because in all Covenants made in the presence of God, and with appeals to him, there is necessarily understood, though it be not expressed, an imprecation of Divine Vengeance, if we do not keep them. There is nothing more easie to be observed in the Leagues among the *Greeks*, which were confirmed by Oath, than such words as these. * *I wish perdition to my self and my house, if I transgress any of those things which I have agreed unto: as I hope for all good things, if I keep them inviolable.* And if they did not use such formal words, yet it was the sence of all Nations, that (having covenanted in God's presence, and made him a witness of their action) his Wrath was to be expected against the unfaithfull: which they had burthened themselves withall. And therefore seeing here we do in such a sacred manner,

* Ἐπαράσασθαι ἐξώλειαν ἐμαυτῷ, &c. *Vid.* Seld. *l.* 2. *de Synedr. c.* 11. *n.* 3.

ner vow to God that we will be at peace with him, and observe the Laws of our blessed Saviour; we must remember that we load our selves with Curses, and expose our selves to the Almighty's displeasure, if we do not faithfully study to make good our word. A consideration that ought not to deterr and affright us from this holy Communion, but onely make us more serious in it, and diligently to frequent it: if we intend to be good Christians, and expect to enter into the blessed society of our Saviour in Heaven. It shews us the great necessity of obeying *this Command* of our Lord; because of the security we hereby give him, that all the rest of his Commands shall be better observed; if we carefully observe this. For who can live always in the midst of Meditations of our Saviour's Love, and not be sensibly moved to love him above all things? who can be ever thinking of his obedience to the death, and yet himself be disobedient? who can endure to lose such blessings, as he saith the blood of Christ was the price of? How is it possible that we should continually remember him, and yet quite forget our duty to him? with what face can a man plead his Sacrifice, and not himself be wholly offered to him? what an intolerable hypocrisie is it, to be continually professing our selves Christians, and acknowledging him be our Lord; if we will not be govern'd by him, and live in subjection to his Commands? Nay, more than that,

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what desperate prophaneness is it to promise, Covenant, and Vow to be his Servants; and to make no Conscience how we behave our selves towards our Lord and Master? certainly the serious performance of this Action must needs produce other effects, and be of mighty force to make us thoroughly good. And therefore can be neglected by none that understand it, but those who are unwilling to be tied to their duty: and are afraid to be engaged to use their best diligence, to keep the Commands of Christ. And what such Persons think of themselves I cannot tell. It is like they put away all sober thoughts of other matters, as they thrust by the thoughts of this. But it is certain they are in a most dangerous condition. They have broken their Baptismal Vow and Covenant; and they have no mind to repent, amend their lives, and be bound to keep it better hereafter. They do the works of their Father the Devil, and will not come and renounce them once more; because they are of opinion, that if they should, they shall return to them. Were their hearts right towards God, they would be forward to come and dedicate themselves; a-new to him. And they would not out of fear of breaking these Bonds too, refuse to renew their Covenant with him: but in hope to be assisted by the Holy Ghost, make a sincere protestation of their purposes of holy living. And suppose they should be guilty of any failing afterward; it would onely move them

them to make the more haste to sue out their pardon; and to bind themselves more strictly by renewed Vows to their Duty: that at last by the help of God's Almighty grace, in the use of this and all other means, they might get the mastery over their sins, and perform an uniform obedience to Christ's Commands.

Fr. Sales *de l'Amour de Dieu, l.7.c.12.*

There is a Fable goes among the *Romanists* concerning a Lord in *Provence*, how that he being extremely sick, and earnestly desiring the blessed Sacrament, entreated the Priest when he brought it to him, to lay it upon his Breast, because he durst not eat it for fear of vomiting it up. Immediately, saith the *Legend*, his Breast opened, and receiving into it self the Heavenly food, closed its mouth again. The moral of it, if we please, may be true in every one of us, Did we but come to the holy Table with fervent desire and great devotion of Spirit, did we apply our thoughts strongly to meditate on our Saviour's wondrous love, and lay our hearts, as I may say to his, to feel how full of affection it was to us in dying for us: we could not chuse but set our hearts (our Wills I mean) wide open to admit him for our Lord and Governour. Our hearts would leap for joy to entertain such a gracious Master; and they would not easily open again to any thing else, that would rob him of our love, and oppose it self to his commands. We should hate that which tem-

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pted us to break our faith with him. The world would seem little in our eyes, and we should find all our inordinate affections to it languishing and dying, that we might live to him who died for us.

So S. *Basil*, I remember, describes the meaning and intention of this Sacrament*. What is the profit, saith he, of those words, Do this in remembrance of me? I'll tell you, *That eating and drinking we may always remember him that died for us and rose again, and so may be taught necessarily to keep before God and his Christ that Ordinance delivered by his Apostle in these words; For the love of Christ constraineth us; judging this, that if one died for all, then were all dead, and he died for all, that they who live should not henceforth live to themselves, but to him that died for them and rose again. He that eateth and drinketh to the indelible memory of Christ Jesus who died for us, and rose again, but doth not fulfil the reason of that memory of the obedience of our Lord even unto death, according to the aforesaid instruction of the Apostle [the love of Christ constraineth us, &c.] hath no profit at all, according to the declaration of our Lord, who saith, that the flesh profiteth nothing.* He adds a great deal more to the same purpose; and repeats it over again in fewer words in another place (if the Book * be his) *The reason of eating the Body and drinking the Blood of Christ, is for a Commemoration of his Obedience unto death,*

* *Lib.* 1. *de Bapt. c. ult.*

* Hæring, *cap.* 3. *Reg.* 1.

death, that they who live, should not henceforth live to themselves, but to him that died and rose again.

Let us always then have this in our mind, when we are making our selves ready for this holy Feast, that we are going to consecrate our selves again to the obedience of Christ unto the Death. To renew our Protestations of friendship with him, and confirm the Covenant that is between us. Utterly to disclaim all enmities and opposition to his will: and to profess our selves heartily his confederates that will never forsake him. In short, to promise and vow in the most sacred manner, that we will henceforth live unto him and not to our selves, and remain his servants in truth and fidelity for ever, Let us say to him some such words as these. 'Thou, O Lord, hast 'redeemed me by thy own most precious 'blood. I see the wounds thou hast received 'for my sake. I behold how thy holy flesh 'was rent and torn for my sins, O the agonies, 'O the pains and sorrows which thou hast 'endured for my salvation! I will never wil-'lingly grieve thy heart any more. Far be it 'from me to pierce thee again, by slighting 'thy Commands. I had rather die than 'wound thee by my unkind faithlessness to 'thee. Rather had I be torn in pieces my 'self, than break thy Laws, and violate thy 'Covenant wherein I am engaged. I forswear 'all confederacy with thy enemies, and all op-'position to thy will and pleasure. I vow most

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'sincerely, that I will endeavour to live in all
'good Conscience towards God and towards
'all men. *So help me God!* as I mean to be
'true and faithfull to thee, to my life's end. *I have sworn, and I will perform it, that I will keep thy righteous judgments. I have inclined my heart to perform thy Statutes always; even unto the end. I hate vain thoughts: but thy Law do I love. Depart from me ye evil doers: for I will keep the Commandments of my God. Hold me up, and I shall be safe: and I will have respect unto thy Statutes continually.* Psal. 119. 106, 112, 113, &c.

V. But the Obedience of Christ *to the death*, which we here remembred, puts me in mind to add another consideration, (which we are to have in this Action) that belongs to this, which I have now handled. It is such a Covenant wherein we stand engaged, that by *doing this, we covenant even to die for him, rather than deny him.* We promise to be obedient to him, as he was to his heavenly Father, so that if he demand our lives to be laid down to doe honour to him, we cannot honestly refuse it. For as we offer the Sacrifice of Praise and Thanksgiving, in this Commemoration of him: so we offer, I told you, and present our selves, our Souls and Bodies to God, to be a lively, holy and acceptable Sacrifice unto him. Now the very life of the Beast which was offered in Sacrifice, was given to God; its blood being shed at the Altar. And therefore the complete meaning

meaning of this phrase, and of this action, of *offering our selves to be Sacrifices* to God, is this: that we part with our selves so entirely, and are so absolutely devoted to him; that it shall not be in our power afterward to recall this gift: no, not though we die for it. As the Beast that was offered to God was no longer the owner's; and the Blood *which is the life* (saith he himself) became appropriated wholly to his uses: so the grant we make of our selves to God at his Altar is irrevocable: we are no longer our own, but his, and cannot resume our selves any more into our own disposal: but if he will have our very life, it must be at his service. This was one reason, I make no doubt, of receiving the Sacrament so oft in the beginning of our Religion; that they might fortifie their holy resolution of following Christ to his Cross, and dying for the testimony of his Truth: to which they expected continually to be called. I have the authority of an holy Martyr (S. *Cyprian*) for it, who tells us (in his Book upon the *Lord's Prayer*) that in his Church they communicated every day: which custom remained till S. *Hierom*'s time at *Rome*, and in *Spain*. One great end of it was, that they might be well appointed against the assaults of their enemies; and have courage, as good Souldiers of Christ Jesus, to march after him, even unto the death. For the same person, giving an account in one of his Letters *, why he would receive to the peace of the Church

* *Ep.* 54. Cornelio.

Church certain Persons that had fallen away in time of Persecution (but now bewailed their fault, and resolved to be more constant hereafter) saith, that he saw a new storm arising, and was assured by divine admonitions and tokens, that a more furious conflict would be renewed. And therefore it was necessary to receive them into Communion again (whom he exhorts, to fight valiantly and play the men) that so *they might not be left naked and unarmed: but be strengthned by the protection of Christ's Body and Blood. For since the Eucharist is designed for that end, that it may be a defence or safeguard to them that receive it, we arm those with the Ammunition of the Lord's fullness*, whom we would have to be safe from the adversary. For how can we teach and provoke those to pour out their blood, in the Confession of his name, to whom we deny the blood of Christ, when they are about to fight? Or how can we make them fit for the Cup of Martyrdom, if we do not first admit them, by a right of Communication, to drink the Cup of the Lord in the Church? He cannot be fit for Martyrdom, who is not armed by the Church for the war. That heart will fail, which by receiving the Eucharist, is not lifted up and enflamed.* By which last words, it is clear that the minds of Believers were raised up by the Eucharist, and had a holy zeal enkindled in them, to follow Christ in sufferings. *The Priests who celebrated the Sacrifices of God every day* (as he speaks in the same Epist.) *prepared Sacrifices and Victims to be offered to God.*

* Munimento Dominicæ Saturitatis.

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For remembring the blood of Jesus, and being touched with a sense of his love to them; they went away full of heat and courage: as those who had made a sworn agreement to suffer death valiantly; which Christ underwent for their Salvation. And in his next Epistle but one, which is an Exhortation to Martyrdom, he calls upon the people of *Thebaris, to arm their right hand with the Spiritual sword,* (speaking according to the manner in those days, when they received the Eucharist in their hand, as we do now, and not into their mouth, as the fashion is in the present Church of *Rome*) *that they might never stretch it forth to Idolatrous Sacrifices*: but being mindfull of the *Eucharist, that hand which received the Body of the Lord, might embrace him and hold him fast; and receive hereafter the reward of celestial Crowns.* The like we read in his Book concerning those that fell away, in a time of suffering: when other mens *mouths sanctified with the celestial meat, after the Body and Blood of the Lord, refused to taste the profane infections and reliques of Idols.* I shall add no more but the words of another writer*, under his name, which are very significant. *When we celebrate the Sacrament,* saith he, *we are admonished to ruminate and chew over and over again, the example of our Lord; that his Passion may be always in memory; and the punishments of death may not terrifie the Heirs of the Crucified: but they may feed and refresh themselves, with the joyfull solemnities of a timely resurrection.*

* *De Cardinal. operibus Christi: c. de Cœna Dom.*

rection. O how excellent is this Cup! How religious is the excess of this Drink! by which we are divinely out of our selves, and forgetting the things that are behind, reach forward to those that are before. And losing the sense of this World and consuming the delights of the purpled rich man, we cleave to the Cross, and suck the blood, and lay our tongues in the wounds of our Redeemer. They were transported, he means, by the thoughts of Christ's death, beyond themselves, and thought of nothing but dying for him, if he called them to it: preferring his Cross, which they carried always in their mind, before the greatest riches and glory in the world.

And with the same affections should we be inspired when we make the same Commemoration of him; professing we had rather die than dishonour him and his Religion, by denying them: Vowing our very life to be expended upon his account, if there be occasion for it. This being a *Feast*, as I told you, *upon a Sacrifice*; we engage by doing this, that we will become a bloody Sacrifice to him, if his will be that we should be offered up for his service. It being a *Communion*, participation, or fellowship with him; if he will have us to partake and have fellowship with him in his Sufferings; we here express our selves to be well contented. We *unite* and *join* our selves to the *Crucified* Jesus; and so profess that if he will have us bear his Cross, we will not deny him. Nay we declare that we will glory in nothing so much as in the Cross of Christ: that

that we will rejoyce in tribulation; and think it is given to us as an honour to suffer with him. For a Feast is a joyfull meeting; and therefore our eating and drinking, at the Feast, shews that we will not think he feeds us with Gall and Wormwood, when we endure any thing for his Name's sake: but that he gives us the Wine of joy and gladness; when the same Cup is put into our hand, which our Blessed Saviour drank of. This is the very height of Christianity; to which noble pitch we should earnestly strive, by all means to arrive. Every drop of our blood should be ready to be poured out, for that Religion which Christ sealed with his own. And indeed, what better use can we make of our Life, than to give it for him, from whom we received it, and who gave his life for us? And how much better is it not to live at all, than to live with the mark and brand of cowards and fugitives, from the Prince of Life and the Lord of Glory? Let us say therefore when we come to the Table of the Lord; 'O how much do we owe thee, most blessed Redeemer! How great is the price which thou hast paid for the ransom of us, miserable sinners! Tongue cannot express it, nor thought conceive it. What shall I render unto thee for the incomprehensible benefits thou hast bestowed upon me? I can give thee no less than my self; which here I resign entirely into thy hands. Do thou dispose of me according to thy pleasure.

is but reasonable I should follow thee whithersoever thou leadest me. Though it be to thy Cross, I refuse not to obey thy orders. Though I should die with thee, I hope I shall not in any wise deny thee. For there is no better use I can make of my life, than to spend it for thee. I esteem all things but loss, for the excellence of thy knowledge. *I account not my life dear unto my self, so that I may finish my course with joy.* Acts 20. 24. *It is Christ that died; yea, rather that is risen again: who is even at the right hand of God; who also makes intercession for us.* *Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* Rom. 8. 34, 35, &c. *(as it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)* Ps. 44. 17, 18. *Though all this should come upon me, yet will I not forget thee; nor will I deal falsly in thy Covenant. My heart shall not be turned back; neither shall my steps decline from thy way. Nay in all these things I shall be more than a Conqueror, through him that loved me. For I am persuaded that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord.*

And great reason there is, that we should cleave to him to the very death; if we consider

ſider the inestimable benefits which he by his death hath purchaſed for us, and by this commemoration of it confirms unto us. Eſpecially that of *remiſſion of ſins through his blood* which he for his part, covenants to grant us, if we for our part, be faithfull to the death. For,

VI. We are not to conſider this Action merely as a Feaſt, or onely as a Feaſt upon a Sacrifice: but as *a Feaſt upon a Sacrifice for ſin*. Wherein we agreeing, as I ſaid, to be his conſtant Diſciples, profeſs our belief that *God hath ſet him forth to be a propitiation through faith in his blood*: and he gives us a part in that Propitiation, and promiſes *to be mercifull to our unrighteouſneſs, and to remember our ſins and iniquities no more*. It was not permitted to the Jews you know, (no not to the Prieſts themſelves) to taſte of the *blood* of any Beaſt, that was ſlain in their Sacrifices to God: but it was to be poured out at the foot of the Altar, after ſome part of it had been ſprinkled thereon. And as for the *fleſh* of the Sacrifice, if it was an offering for ſin, that was to be wholly burnt alſo, and they were not allowed the leaſt portion of it, at any of their Feaſts. This is a privilege belonging to Chriſtians alone at the Table of the Lord: where they not onely eat of the Bread which repreſents the Body or Fleſh of Chriſt; but drink of the Cup, which repreſents his Blood. *We have an Altar* (*i.e.* a Sacrifice) *where of they had no right to eat that ſerved the Tabernacle*: that is

Heb. 13. 10.

which

which the Jewish Priests themselves, who ministred at the Altar, could not partake of. We are admitted to the enjoyment of more singular privileges than they were invested withall. As we are partakers of a better Sacrifice, which is of greater efficacy and vertue than any of theirs were: so God teceives us into a nearer familiarity with himself; and by setting before us not onely the body of that Sacrifice which was offered to him, but the blood also (which was his own proper food) plainly tells us, that he intends to make us partakers of the highest blessings; even of his own joy and happiness. Of which he gives us strong assurance, in that he lets us partake not onely of the *blood of the Sacrifice*, in this figure and representation: but of the *blood of that Sacrifice, which was offered for the sins of the World.* This bids us rest assured of his abundant Grace; and not doubt of our acceptance with him, to a participation of his highest favour. There is nothing now to hinder it, nor to make us call in question his mercifull kindness towards us. For we have such a token and pledge of forgiveness of our sins by this Sacrifice; as the ancient people of God had not of the forgiveness of their offences, by the blood that was offered at God's Altar. They were not admitted to taste of that Blood, as we are,

Nova est hujus Sacramenti doctrina, &c. *Lex quippe esum sanguinis prohibit: Evangelium præcipit ut bibatur.* Auth. Serm. de Cœna Domini.

of the Blood of Jesus: and so could not have *that boldness and access with confidence to God*, which we have through the Faith of him.

This seems to be one great secret of this Sacrament: as appears from the words of St. *Luke* and St. *Paul*, who tells, that this Cup which we drink of, is *the new Covenant in Christ's blood, which was shed for the remission of sins.*

Luke 22. 20. 1 *Cor.* 12. 25. compared with *Matt.* 26. 28.

We are confirmed by *doing this*, in that gracious Covenant; which assures us of forgiveness through his Blood. He gives us a right to those benefits (of which that is the first) which he obtained by his obedience to the death. Which is the import also of the word *Communion*, used by S. *Paul* to express the effect of this Sacrament; 1 *Cor.* 10. 16. *The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? the Bread which we break, is it not the Communion of the Body of Christ?* In its full signification, that phrase denotes, not merely our being made of his Society, but our having a *Communication* of his Body and Blood unto us *: of which we partake by eating this Bread, and drinking this Cup, in remembrance of his death for the remission of sin.

* *So the word* κοινωνέω *is rendered in other places.* Gal. 6. 6. Phil. 4. 15.

And so we beseech our merciful Father (in the Prayer of Consecration which our Church prescribes) *that we receiving these his Creatures of Bread and Wine, according to his*

his Son our Saviour's holy institution, in remembrance of his Death and Passion, may be partakers of his most blessed Body and Blood. For after the Bread and Wine are deputed by holy Prayer to God, to be used for a Commemoration of Christ's death; though they do not cease to be what they were before, yet they begin to be something which they were not before this Consecration. That is, they become now to us, *visible signs of an inward and spiritual Grace:* and do not merely figure to us the breaking of Christ's Body, and the shedding of his Blood; but are a pledge of that inward and spiritual Grace which they represent. What that Grace is, we are taught in our *Catechism*; when it tells us that it is, *The Body and Blood of Christ, which are verily and indeed received of the faithfull in the Lord's Supper.* That is, they have a real part and portion given them in the death and sufferings of the Lord Jesus; whose Body was broken, and Blood shed for remission of sins. They truly and indeed partake of the virtue of his bloody Sacrifice; whereby he hath obtained an eternal redemption for us. This is the meaning sure, or partaking of his Body and Blood, which are here communicated. Because this Bread and Wine do not become his Body and Blood, by ceasing to be Bread and Wine: but by tendring them to us, as a *spiritual grace.* Their efficacy therefore and virtue by the divine favour is made ours. All the effects and benefits of his passion are imparted to us by these, which in

themselves are but God's Creatures of Bread and Wine: yet by his appointment become to us the Body and Blood of his Son. In short, *there is nothing which the Body and Blood of Christ can be to the spirits of men*, but by these tokens he exhibits it to us, and gives us an Interest in it. This is *spiritually to eat his Flesh, and drink his Blood*; as both our Church and the ancient speak. Our Souls entertain and feast themselves upon his Sacrifice; being really made partakers of whatsoever his Body and Blood can do for them. Which S. *Gregory Nazianzen* meant, I should think, when he saith, that *these Oblations are the Communication of the Incarnation of God; and of the sufferings of God**. How doth he communicate to us his Incarnation, but by giving us the fruits and benefits of it? and so he communicates to us his broken Body, and his Blood that was shed. We partake of both in the same manner. *We are admitted to participate of the secret of the sufferings of Christ* (as he speaks in another place ‖) and by means of this Sacrament are invested in the merit of them. For it is not merely his Body and Blood, but his Body *broken* and Blood *shed* (as I said just now) which we are made partakers of. And that is as much as to say, we are partakers of his death: the breaking of the Body and shedding the Blood, being the death of him who suffers in that manner. And

* In his Θεοπαχ. Tom. 2. Jamb. 15.

‖ Τῷ Χριστῷ πάθεσι πλειόμεν. Orat. 40.

And thus indeed the Bread and Wine are changed, not by abolishing their substance, but by turning them to this divine use (to which they are deputed by Prayer according to Christ's institution) to tender to us the spiritual Grace of the broken Body and Blood shed of our Saviour. The principal part of which grace is, remission of sin. For sin being done away; death, the fruit of sin, is abolished: he graciously restores us to the privilege of immortality which we had lost: and in order to it assures he will not fail to communicate the grace of his holy Spirit, to assist and further us in our way to everlasting blis. We may be satisfied that he will send a living vertue into our Spirits, to quicken, excite and strengthen us, to doe according to our Vows and Engagements: that so *we may continue in his love, as he continued in his Father's love, by keeping his Commandments.* For this is the nature and office of all sacramental pledges, to assure us of the good Will of God, and of his Truth in fulfilling his gracious promises. He engages to be faithfull to us by *giving* them; as we engage our selves to be faithfull to him, by *receiving* them. God bids us believe that we shall *be accepted in his beloved*; nay, he puts us in possession of all that which the Gospel promises, and the Sacrifice of Christ on the Cross obtained to us: *Mercy, Grace and Peace*; remission of sin; the power of the Holy Ghost, and eternal Life.

Thus the Prayer of Consecration runs in the ancient Liturgies: into which, though many things are foisted, suitable to the conceits of later times, yet they contain sundry expressions of Christian Devotion, worthy of those who are called the Authors of them. *Bless this Bread and this Wine* (saith that ascribed to S. *Chrysost.*) *make it to be the Body and Blood of thy Son*, &c. *that it may be to all that partake of it, for the washing of the Soul, the forgiveness of sin, the communication of the holy Spirit*, &c. And a little after, *make us worthy to partake of thy heavenly and dreadfull Mysteries, of this holy and spiritual Table with a pure Conscience; for the remission of sin, the pardon of our offences, the communication of the holy Spirit, the inheriting the Kingdom of Heaven, and confidence before thee; not for judgment or condemnation.* In that also which goes under the name of S. *James* (to mention no more) we find these words. *Be merciffull to us, O God, according to thy great mercy, and send upon us, and upon these Gifts thy Holy Spirit, that it may sanctifie and make this Bread the holy Body of thy Christ, and this Cup the precious Blood of thy Christ; that they may be to all those who receive them, for the remission of sin, and for eternal Life, the Sanctification of Body and Soul, the bringing forth the fruit of good works, and the establishing of thy holy Catholick & Apostolick Church, which thou hast founded upon the ROCK OF FAITH; that the gates of Hell may not prevail against it*, &c. The meaning of which words [*make this Bread the Body of thy Christ*, &c.] are so well expounded in the Service of the *Roman* Church, by

by the addition onely of these two words [*TO US*] as if their Fore-fathers had studied to prevent that gross conceit, which now they have entertained *. For the Prayer there concerning the Bread and Wine is, *that they may become to us the Body and Blood of thy well beloved Son our Lord Jesus Christ.* God doth not make them so *in themselves*, by changing their substance: but *unto us*, by their change from the Common to this Spiritual Use. Nor doth the Prayer, now mentioned, for the holy Spirit to come and sanctifie them, and make them his Body to us, *&c.* suggest any such thing, as a change of their substance: For the ancient Writers frequently say as much concerning the sanctifying of the Water in Baptism, by the holy Spirit: and yet it remains Water still, though it serve to the mystical washing away of sin. So do the Bread and Wine remain Bread and Wine, after the sanctifying of them, and their becoming the Body and Blood of Christ to us. They are both Bread and Wine in their substance; and the Body and Blood of Christ in the spiritual use to which they are appointed. To that use when once they are consecrated, we have no regard at all to the substance of Bread and Wine: but onely to the Body and Blood of Christ; which by doing this, are communi-

* *Our Writers have shewn often enough, that the fancy of* Transubstantiation *is not countenanced by the Service of that Church which teaches it.*

cated to our Souls, in the remission of sin, the Sanctification of the Spirit, and eternal Life. To conclude what *Gregory Nyssen* saith concerning Baptism *, [*Do not contemn the Divine washing, nor undervalue it as a common thing, because of the Use of the Water: for that which it works is great, and there are wonderfull effects of it,*] we may say concerning the Supper of our Lord; Bread and Wine are but small things: but in this holy use of them they are great, and produce admirable effects: Nay he himself immediately mentions this very thing, among others, for an example of the great benefit that may be received from common matters; when they are applied to a divine use. "This Altar, saith he, at which we stand, is in "its nature but ordinary stone; nothing diffe- "rent from those you tread upon: but being "dedicated to God's service, it is an holy Table, "*&c. And this Bread also, is in the beginning but* "*common Bread*; *but when the Mystery hath of-* "*fered it, then it is called, and it is the Body of* "*Christ.* So the mystical Oil, and so the "Wine, which are little worth before the "Blessing, after the sanctification of the Spi- "rit, have another kind of *operation.* And "thus a Priest, who the other day was a vul- "gar person, being separated by Blessing, be- "comes a Guide, a Governour, a Teacher of "Piety, *&c.* And *these things he doth, without* "*any change at all in his body or form.* By these examples any man may see that he thought the

* *Tom. 2. in Bap. Christi, p. 802.*

the Bread and the Wine in the Sacrament become the Body and Blood of Christ; with no more change in their substance, than there is in the Water with which we baptize, or in the Priest who ministers there, or at the Eucharist. But that they are *called* the Body and Blood of Christ, in regard of the use to which they are sanctified; and are his body and blood, in regard of the wonderfull effects which are communicated to the faithfull in the use of them; *viz. Remission of sin, and all other benefits of his Passion.*

Now what greater favour can we desire at God's hands, than to be admitted into such fellowship with him, and with his Son Jesus Christ? What is there of equal Power with this, to possess our hearts with the love of God? Was there ever any so treated by him as we are? Did the friends of God in ancient time receive such pledges of his grace and favour? Were they ever made thus one with him and joined to him, by partaking of his Sons Body and Blood? Who would not give up himself Soul and Body eternally to him, that thinks of these things? Who can think he makes a dear purchase, if he give his Life in exchange for such invaluable blessings? We should go to the Table of the Lord, and say, 'How excellent is thy Loving-kindness, O 'God! How precious are thy thoughts to-'wards us, how great is the summ of them? 'Who would not fear thee, who would not 'love thee, and glorifie thy Name? For

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2 Pet. 1. 4. ‘ *thou hast given us exceeding great & precious promises, that by them we might be partakers of a Divine nature.* Thou hast sealed them with the Blood of thy Son: and hast made a new covenant with us in that blood, Heb. 10. 16, 17. ‘ *to put thy Laws in our hearts, and write them in our minds; and our sins and iniquities to remember no more.* Thou hast made him an High Priest for ever, *to make intercession for us*: and given him Power and Glory at thy Right Hand, that he may be able to perform 1 Thess. 5. 24. ‘ *all his Promises. Faithfull is he that calleth us, who also will do it.* Psal. 119. 89, 90. ‘ *For ever, O Lord, thy word is setled in Heaven. Thy faithfulness is unto all generations.* But thou hast given likewise farther assurances of thy Mercy and thy Truth, by entertaining us at thy Table; and making us partake of that Body and Blood, which was offered for our sins. Enough, enough, O most merciffull Father! we see the love thou beareſt to us. We cannot desire greater tokens and testimonies of 2 Cor. 1. 20. ‘ *it, than these thou hast given us. All thy promises in Christ, we believe, are Amen*; certain, faithfull and true. We know and are sure, that 1 Joh. 2. 1, 2. ‘ *we have an Advocate with the Father, Jesus Christ the righteous, and he is a propitiation for our*

'*our sins.* I will never doubt any more of thy
'good will towards us: for I taste and feel
'that the Lord is gracious.

'*The Lord is gracious, and full* Ps. 111.4,5,6.
'*of compassion: he will ever be*
'*mindfull of his Covenant. He hath sent redem-*
'*ption unto his people, he hath commanded his Co-*
'*venant for ever: Holy and re-*
'*verend is his name. The mercy* Psal. 103. 17,
'*of the Lord is from everlasting* 18.
'*to everlasting upon them that* Psal. 130. 5.
'*fear him. To such as keep his*
'*Covenant, and to those that remember his Com-*
'*mandments to doe them. I wait therefore for*
'*thee, O Lord, my soul doth wait: and in thy*
'*word doe I hope.* Mine eyes shall be ever to-
'wards the Lord; that *mercy*
'*and peace and love may be mul-* Jude 2.
'*tiplied unto me: that I may* 1 Joh. 1. 7.
'*walk in the light as thou, Lord,*
'*art in the light; for so shall we still have fel-*
'*lowship one with another, and the blood of Jesus*
'*Christ thy Son shall cleanse me from all Sin.*
Amen.

VII. The natural consequence of what hath been said concerning the Love of God towards us, in sending his only begotten Son, that *we might live through him*, and he might be *the propitiation for our sins*; is drawn to our hand by *S. Joh. 1 Ep. 4. 11. Beloved, if God so loved us, we ought also to love one another.* This is so certain a fruit of an hearty sense of God's mercifull kindness to us, that no man ought to think he loves him,

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or hath any fellowship with him or with his Son Jesus, who doth not feel in himself an unfeigned affection and readiness to doe good to all his Christian Brethren. *By this we know that we dwell in him, and he in us*, (which we pray for at the Lord's Table) *because he hath given us of his Spirit*, v. 13. That is, endued us with his own kind and gracious Nature and Disposition. Of which, that we may not fail to be partakers, he hath ordained this Sacrament to be a *bond of Union between all Christians* who believe in one common Saviour, and all partake of his Sacrifice. There is no doubt, but this is one of the ends for which he invites us to this Feast, that we may profess charity to all our Brethren, and join our selves in a League of Friendship with them, as well as with himself. This was the intention of publick Feasts in all Cities of the World. *Athenæus* mentions such among the *Athenians*, *Lacedæmonians* and *Cretians**. Whose Lawgivers had appointed common entertainments, at which the Citizens met in one place, that they might be more firmly linked together, and not espouse any private interest. Many other besides these he there remembers: at which they thought it of great import that all should appear and present themselves. For he immediately adds the saying of an ancient Poet, who admonished them, *That Friends and Companions should not long abstain from these Feasts, because this was a most*

* *Lib. 5. Deipnosoph. cap. 1, 2.* φυλετικὰ δεῖπνα φειδίτια & Ἀνδρεῖα.

a most lovely Commemoration ‖. (the very word used by our Saviour at the institution of this Feast of his.) They commemorated, I suppose, the common benefits that had been bestowed on them, the famous Acts of their Ancestors, and the marvellous Victories and Deliverances which they had obtained: whereby they were engaged to love and unity, without which they could never hope to remain so happy. Such Meetings (besides those ordained by the Law) there were among the Jews that lived in the same neighbourhood: who maintained society and friendship by eating of the same food in the evening of the Sabbath. Which was as much as to say, (as *Maimonides* his words are *) *We are mingled together, or associated; there is one food for us all: no man intrenches on his neighbour's property. But as there is one equal right to us all in this common place, so there is a several right to every one in the place which is peculiar and proper to himself.* Thus our Companies and Fraternities have their common Halls and Feasts also; which were appointed for nothing else, but that they might the better maintain love and kindness among the Brethren of the Society. In like manner this Divine Feast of our Saviour's institution was attended with that of charity; in which the poor were entertained as Christian Brethren together with the rich, for the continuing and promoting

‖ — ἀνάμνησις ὃ πίλεν χρεῖαν εἶπε αὐτῷ.

* Mentioned by Dr. *Lightfoot*, in 1 *Cor.* 10.

moting of friendſhip, unity and peace among them all. Nay, this Feaſt it ſelf was deſigned, without all queſtion, for this purpoſe as well as others: that all thoſe who met at the ſame communion, might be joined together in the ſtricteſt bond of holy friendſhip, by partaking all of one Bread, and drinking of one Cup. So S. *Paul* teaches us, 1 *Cor.* 10. 17. *For we being many are one bread, and one body: for we are all partakers of that one bread.* As the Bread was broken to commemorate the ſufferings of Chriſt, whoſe Body was broken for our ſins: ſo it was broken alſo to be diſtributed among all the Communicants, in token that they were but one Body; Members of the ſame Chriſt, and Members one of another. As it was a Feaſt, their eating at the ſame Table declared their friendſhip and charity: but their eating there of one and the ſame Loaf (which repreſented the Body of Chriſt) more effectually declared it, and engaged the holy Brotherhood to greater unity and entireneſs of affection. It is well obſerved by S. *Chryſoſtom**, That it was not lawfull for the People among the Jews to partake of that part of the Sacrifice which was given to the Prieſts. But they had their portion to themſelves, and the Sacrificer with his Friends another portion different from the Prieſts. But now it is not ſo, ſaith he: *One and the ſame body, and one and the ſame Cup is given to all: To teach us that we are one body: differing no more one from another than member*

* *Homil.* 18. in 2 *Cor.* p. 647.

member doth from member in the same body. And therefore we are not to throw all upon the Priests, but every one is to take care of another; and contrive as much as he is able, the good of the whole Church. I will only add the words of St. *Cyprian**, who saith, *The Lord's Sacrifices declare the Christian Unanimity, knit together in a firm and inseparable charity. For when our Lord called the bread which is kneaded together, and made up by the union of many corns, his body; he denoted Christian people.* And when he *calls the wine, which is pressed out of many grapes and gathered together in one, his blood, he signifies also his flock, coupled by the mingling together of an united multitude.* From whence it is manifest to all that will not shut their eyes; that he took the Bread to be Christ's Body, not only as it represents Christ, but all the Faithfull together with him. Which appears more fully from the long discourse he makes in another place‖, concerning the mixing of Water together with Wine in the Cup of the Lord, as the custom then was. 'Waters, saith he, in 'the holy Scripture signifie many People and 'Nations: which we behold also contained in 'the Sacrament of the Cup. For since Christ 'bare us all, who likewise bare our sins, we see 'the People to be understood by Water, as the 'Wine shews us the Blood of Christ. Now when 'the Water in the Cup is mingled with the Wine, 'the

* Ep. ad *Magnum*, pag. 151. Edit. Rigal.

‖ *Ep. ad* Concil. 63. p. 103.

'the People is made one with Christ; and the 'multitude of Believers is coupled and joined 'together with him in whom they believe. 'Which conjunction of Water and Wine is so 'mingled in the Cup of the Lord, that they 'cannot be separated one from the other, &c. 'So that in Sacrificing the Cup of the Lord, the 'Water alone cannot be offe'red*, no more than the Wine 'alone. For if one offer Wine 'alone, *it begins to be the Blood 'of Christ without the People*; 'if Water alone, it *begins to be 'the People without Christ*. But when both are 'mingled and joined together by such an uni'on, that they cannot be known one from the 'other, then the spiritual and heavenly Sacra'ment is perfected. It is just so likewise in 'the other part: the Body of the Lord can'not be Meal alone or Water alone, but both 'must be made one, and coupled together, 'and make up one solid Loaf. By which Sacra'ment also *our People is shewn to be made one*. 'That as many corns being gathered together 'in one, and kneaded and mixed together, 'make one Loaf; so in Christ, who is the 'Bread from Heaven, we may know there is 'one Body, to which our number is joined 'and united. From which words we may clearly discern (that I may touch on this by the way) that he did not believe the Wine in this Sacrament was turned in *substance* into the Blood of Christ, but only in *representation and use*.

* *He is disputing against those who used only Water in this Sacrament.*

use. For it begun to be his Blood, when it was offered to God, just as the Water begun to be the People and Flock of Christ. He uses the same words of both. And therefore if we say, he thought the Wine was changed from its own nature into the very substance of Christ's Blood; we may as well say, he believed the Water to be changed from being Water, and to be made the very substance of his Church or People. In the like manner we may discourse concerning the Bread, which in his opinion is so made Christ's Body, that it is also the Body of the Church. For that is represented, he saith, together with Christ, by the Flour and Water made into one Bread.

But, not to trouble our selves any farther with Disputes; let us therefore, when we partake of the Table of the Lord, think, that as thereby we are made one with Christ, so we are joined in the closest Union one with another. And let us remember when we are making our selves ready for this heavenly Feast, that as we are going to commemorate the dearest love of our Lord, and to profess our love to him; so to engage our selves to the heartiest love towards all the Members of the same Body; to enter into a Covenant one with another (as well as with him) by eating of the same Bread, and drinking of the same Cup; that we will never fall out any more; much less hate, malign, or doe despite and injuries one to another; but live for ever in the peace

of

of God; in unity and godly love. O that this holy use of this Sacrament were more seriously regarded and laid to heart! It would make a marvellous change in the face of Christ's Church; if all that partake of his Table did cordially embrace as loving friends; and resolve to remain in an inseparable affection. For *Love* or brotherly charity *is the fulfilling of the Law:* and would certainly secure all those duties which we owe to our Neighbour, as S. *Paul* shews, *Rom.* 13. 8, 9, 10. If our hearts were filled with it, we should not onely be preserved from doing of him harm: but it would make us doe him good. By *giving* and communicating to his necessities *; and by *forgiving* him, and passing by his injuries trespases and offences: under which two heads are comprehended all the offices of brotherly charity. We have our Saviour's word for it, that if this heavenly vertue were but planted in our breasts, all other Christian vertues would presently shine in us and adorn our souls. For he compares this loving and kind disposition; free from all base selfishness and covetous desires (which look only at their own particular profit) to the eye in our head, which when it is clear and pure, *the whole body is full of light*, *Matt.* 6. 22. And therefore the oftner we come to the Lord's Table, with this end, among other, in our aim, the better Christi-

* *Which is joined with* breaking of Bread, *Act.* 2. 42. *and rendred by us* Fellowship.

Christians we shall grow. We shall preserve this light that is in us from growing dim: and renewing our friendship at this Feast (to which the Lord invites both high and low, rich and poor) we shall neither despise, nor envy, nor bear ill-will, nor be hard-hearted one to another any more. Nay, our light will so shine before men, that they seeing our good works, will glorifie our Father which is in Heaven.

It is a Maxim (I observe) among Politicians, That a great Person or Governour should feast or entertain but seldom, upon some special occasions: because it is uncertain whether he shall procure by it *favour or envy*. Some may think themselves neglected; and others think themselves disparaged, who are not able to give the same entertainment. But our Lord upon the quite contrary reasons invites us frequently to his House and Table: because he invites all, and makes no difference upon account of men's outward estates; and expects nothing at all again, but that all his Guests would love one another, with a sincere heart and unfeigned affection. The great he would engage not to scorn the meaner sort; and the meaner sort not to envy the great. He would oblige the rich to be mercifull and liberal; and the poor to be thankfull and contented. The weak in knowledge not to judge the strong; and the strong not to despise the weak: But all to live together as loving Brethren and Members of the same Body. That so, they may *have the*

same

same care one for another. And whether one Member suffer, all the Members may suffer with it; or one Member rejoice, all the rest may rejoice with it. And whatsoever differences may arise, he conjures them by all that is sacred and dear to them, that they fall not out, nor make any quarrels; much less divide and separate themselves one from another; or doe any thing that may spoil the harmony and consent of their affections, together with the comfort of their lives and the beauty of his Church.

Ps.133.1,3. '*O how good, how pleasant it is* '(should every one say when he is 'at this Feast) *for brethren to dwell together in* '*Unity!* Heaven and Earth are pleased with 'his happy agreement and sweet accord. *Here* '*the Lord commandeth a blessing, even life for* '*evermore.* Never will I make any jars in this 'heavenly consort. Nothing but love, nothing 'but love shall possess that heart in which 'thou, O Lord of Love, art pleased to inhabit. 'I willingly enter into these holy bonds of 'friendship and peace. I tie my self here inse-'parably to all my Brethren. I embrace them 'all in every place with an open and enlarged 'heart. I will ever endeavour to *keep the unity* '*of the Spirit in the bond of peace:* and will '*love not in word nor in tongue, but in deed and* '*in truth.* And, O that we could see that holy 'Spirit, which gathered so many Nations, and 'Tongues, and People of sundry sorts, into 'one body of the Church; descending once 'more to join together all Christian hearts.

Come,

'Come, Holy Ghost, and draw us all to unity, 'concord and peace. That as there is *one Lord,* '*and one Spirit, and one Baptism,* '*and one hope of our Calling*; so Eph. 4. 3,4,5. '*the multitude of Believers may* Act. 4. 32. '*be of one heart, and of one soul.*

'O blessed Jesus, who when thou ascendedst 'up on high gavest gifts to men; yea, to the 'rebellious also; renew thy ancient bounty to 'thy Universal Church. Visit our minds, and 'inspire us with heavenly grace;

'*that we may be like minded,* Phil. 2. 2. '*having the same love, being of* '*one accord, and one mind.* That so at last 'there may be but one voice 'also: *that we may all speak* 1 Cor. 1. 10. '*the same thing, and that there* '*be no divisions among us: but that we be prer-* '*fectly joined together in the same mind, and in* '*the same judgment. Now the Lord of peace* '*himself give us peace always,* '*by all means. Now the God* 2 Thes. 3. 16. '*of patience and consolation,* '*grant us to be like minded one towards ano-* '*ther, after the example of* '*Christ Jesus: that we may* Rom. 15. 5,6. '*with one heart and one mouth glorifie God, even* '*the Father of our Lord Jesus* '*Christ. And the Lord make* 1 Thes. 3. 12, '*us to encrease and abound in* 13. '*Love one towards another, and* '*towards all men: to the end he may stablish* '*our hearts unblameable in holiness before God,*

'*even*

'*even our Father, at the coming of our Lord Je-*
'*sus Christ with all his Saints*, Amen.

VIII. Now what is there that will more certainly accomplish our wishes and make us love our Brethren, doe them good and forgive them, than a gratefull sense of all God's benefits to us who are less than the least of them? This will provoke us to love and to good works: and make us not to be weary of well-doing. It will press our hearts to render something back again to him from whom we have received all: and what he needs not himself, to bestow on his Members who were as dear to him as his life. And therefore S. *Paul*, I observe, after he had made a passionate exhortation to the *Colossians* to put on *bowels of mercies, kindness, long-suffering, forbearing and forgiving one another, if any man had a quarrel against any, and above all, to put on charity, and to let the peace of God rule in their hearts, to which they were called in one body*: immediately adds in the close of all, *AND BE YE THANKFUL*. As if he thought that this would secure all the other; as they doe the rest of our duty. And for this very purpose hath our Saviour instituted this holy Feast, that our hearts may be raised to *praise and give thanks to the Father of mercies* with the devoutest affection; not only when we are there, but *at all times and in all places*. This is a thing that cannot be omitted at this Feast, without spoiling the very nature of it. It is not

Col. 3. 12, 13, 14, 15.

not what our Lord appointed it to be, if this be wanting. With this we begin; with this we continue; and with this we conclude this holy action. Nay, it is *Thanksgiving*, with prayer to God, by which the Bread and Wine are sanctified, that they may become to us the Body and Blood of Jesus Christ. And (to say no more) it is so much of the essence, as we speak, or being of this action, that it hath been the name of it for many, if not for all Ages. We find this Sacrament called the *Eucharist*, that is, *Thanksgiving*, in the most ancient Writers: which would make one think this was the name belonging to it in the Apostles time. And indeed St. *Paul* calls it the Cup *of blessing*, which is the very same with *Thanksgiving*. For, if you observe it, the Evangelists use these words indifferently when they speak of the institution of this holy Feast. S. *Matthew*, and S. *Mark* say, that he took the Bread, *and blessed*; and he took the Cup, and *gave thanks*. S. *Luke* and S. *Paul* only say, he took Bread, and *gave thanks*: and the Cup in *like manner*. And thus they speak also in another matter, concerning common food: which will help to explain this business. S. *Luke* saith, Christ looked up to Heaven, when he took the five loaves and two fishes to feed the multitude, and *blessed them*, *Luk.* 9.16. S. *Matthew* and S. *Mark* say onely, that looking up to Heaven, *he blessed*, *viz.* his Father who is in Heaven, *Matt.* 14.19. *Mark* 6.41. And S. *John*'s words are, that he distributed them, *when he had given thanks*, *John*

6. 11. From whence we may conclude these two things: *First*, that *blessing* and *giving thanks* are the very same in their language, or include one the other; which may be farther confirmed from 1 *Cor.* 14. 16. *Secondly*, that though this *blessing* or speaking good of his Name, and *thanksgiving*, be directed immediately to God; yet the Creatures for which we bless and thank him, partake of the blessing, and become the better to us. For so the Loaves and Fishes were blessed, by our Saviour's blessing God. And so we say in common speech, that before we eat we should *bless the Table* (or those good creatures that are before us;) because by thanking God for them, he grants them to our use, with his good will and blessing *. And in like manner at the last Supper of our Lord, he blessed the Bread and Wine, by giving thanks, and blessing God, to be his Disciples, the divinest blessings and pledges of his singular love. And thus we are to conceive it is at this day; by the blessing and thanksgiving of him that ministers at this holy Feast, to which all the people say, *Amen*, and join their hearty consent, those creatures of Bread and Wine are sanctified and blessed, to those excellent uses, which I have already named *. For *Justin Martyr* calls them, εὐχαριστηθεῖσα τροφή, in English, *Thanksgiving food*, or *food hallowed by thanksgiving*, Apol. 2.

* See 1 *Tim.* 4. 4, 5.

* Thence

thank-

thanksgiving and blessing suitable to this occasion (if nothing else were added) include the most powerfull Prayer to God, that by receiving this Bread and Wine in remembrance of his Son Jesus, he would make us partakers of all the benefits which he procured by dying for us. And therefore you ought to be very carefull of this as a principal part of your duty here: to *lift up your hearts*, when the Minister calls upon you, *unto our Lord God:* and *to give thanks and Praises together with all the heavenly Host to the Father Almighty, who of his tender Mercy gave his only Son Jesus Christ to suffer Death upon the Cross for our Redemption*, &c. And be sure to say *Amen* to that Prayer which presently follows in our service (for the clearer understanding of the use to which the Bread and Wine are deputed, and of the means whereby they come to be so: which is the divine blessing) *that we receiving these thy creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy Institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.* Nay, all the time of this holy solemnity, Praise and Thanksgiving are to be intermixed with every part of the Action: to make it the more effectual to us. We cannot commemorate him, as I told you, without extolling and magnifying his Name, and making our acknowledgments to him. And how can we remember his making his Soul an offering for sin, without special thanks unto him for so great a kindness? We ought to profess our

ſelves Chriſtians, with the height of joy and gladneſs of heart. To bleſs him for the gracious Covenant into which he receives us. To vow our ſelves unto him with the moſt ſolemn thanks, that he will accept ſuch poor things as we are to be his ſervants. And to make a gratefull mention of all the benefits he hath beſtowed on us, and intends to us; and to all our Chriſtian brethren: whoſe concernments ſhould be very dear unto us as well as our own. And truly the ancient Church were ſo much in love with this duty, that they gave thanks to God, for all good things; the benefits we enjoy by all his Creatures: as well as for our Redemption by his Son Jeſus. Becauſe this Feaſt accompanied that of Charity; in which, their bodies were fed, as in this, their Souls; and becauſe of the offerings they then made of ſome of the fruits of the Earth (as we doe now of money in lieu of them) for an acknowledgment to God; that he was the Author of all the bleſſings which they enjoyed. But this always made the principal part of their acknowledgments, that God had ſent his Son into the world to ſave ſinners. And therefore (as our Church teaches us in the Exhortation juſt before the Communion) *above all things we muſt give moſt humble and hearty thanks to God the Father, the Son, and the Holy Ghoſt, for the Redemption of the World by the Death and Paſſion of our Saviour Chriſt, both God and Man: who did humble himſelf even to the death upon the Croſs for us miſerable ſinners, who lay in darkneſs and the*

ſhadow

shadow of death, that he might make us the children of God, and exalt us to everlasting life.

It is certain that it was not common Bread and Wine which the ancient Christians prayed might become the Body and Blood of Christ to them: But Bread and Wine first sanctified, by being offered to God with thanksgiving, and presented to him with due acknowledgments that he was the Lord and Giver of all things. After which followed a thankfull mention of the great love of God in sending his Son to redeem Mankind by his death, represented by that holy Bread and Wine broken and poured out, in commemoration of his Passion. This was the principal thing of all, which our Church therefore expressly puts us in mind of, in the words now recited: and distinctly acknowledges in the Prayer of Consecration. As for the other, that also is to be understood when you see the Bread and Wine set upon God's Table by him that ministers in this Divine Service. Then it is offered to God; for whatsoever is solemnly placed there, becomes by that means a thing dedicated and appropriated to him.

Irenæus, *lib.* 4. *cap.* 34. —*Offerens ei cum gratiarum actione ex creatura ejus.*

And if you observe the time when this Bread and Wine is ordered to be placed there, which is immediately after the Alms of the People have been received for the Poor, you will see it is intended by our Church to be a

thankfull Oblation to God of the Fruits of the Earth. And accordingly all that are there present, when they behold the Priest thus preparing the Bread and Wine for Consecration to an higher Mystery, should secretly lift up their Souls to God in hearty Thanksgiving, and offerr him the Sacrifice of Praise for these and all other such Benefits: desiring him to accept of these gifts, as a small token of their gratefull sense that they hold all they have of him, as the great Lord of the World. And so we are taught to doe in that Prayer which immediately follows in our Liturgy, for the *whole state of Christ's Church*, and wherein we humbly beseech him to accept not onely our Alms, but also our *Oblations*. These are things distinct: and the former (*Alms*) signifying that which was given for the relief of the poor; the latter (*Oblations*) can signifie nothing else but (according to the style of the ancient Church) this Bread and Wine presented to God, in a thankfull remembrance of our food both dry and liquid (as *Justin Martyr* speaks) which he, the Creator of the World, hath made and given unto us. But above all we must be sure to offer our devoutest acknowledgments for that Gift of gifts, the Son of God dying for us: without which thanksgiving, to speak the truth, we do not doe that which Christ commanded, and so cannot hope for the blessing he hath promised. Hear S. *Chrysostom* (instead of all that treat of this matter) who excellently declares the manner and reason

ſon of Thankſgiving, in a Sermon of his upon the Eighth Chapter of St. *Matthew*. 'A 'perpetual memory, ſaith he, 'and thankſgiving for a good 'turn, is the beſt way that can be found to 'ſecure and preſerve it to us. And therefore 'the dreadfull Myſteries, and full of Salvati-'on, which we celebrate in every Aſſembly, 'are called the *Euchariſt*: becauſe *they are a 'commemoration of many benefits, and ſhew forth 'the principal piece of divine Providence, and 'diſpoſe us always to give him thanks.* For if to 'be born of a Virgin was a great wonder: what 'was it to be crucified, to ſhed his blood 'for us, and to give himſelf to us for a Feaſt 'and a Spiritual Banquet? what ſhall we call 'this? where ſhall we place it? we can doe 'no leſs than give him thanks perpetually. 'Let this precede both our words and works: 'and let us give him thanks not onely for our 'own good things, but for thoſe of others. 'For by this means we ſhall deſtroy Envy, 'and bind Charity faſter; and make it more 'genuine, and of a kindly nature. For a 'man will not be able to envy them any more, 'for whom he gives thanks unto his Maſter. 'And therefore the Prieſt, when this Sacrifice 'is in hand, bids us *thank God for the whole 'World: for what is paſt, and what is preſent, 'and for thoſe things that are to come.* This ſets 'us free from the Earth, and tranſlates us to 'Heaven: and of Men makes us Angels. For

Homil. 25. *in* Matt. *pag.* 178. *Edit. Sav.*

'they, making a Choire, gave thanks to God, 'for the good things he bestowed on us, saying, '*Glory be to God in the highest, on Earth peace, 'good will towards Men.* Thou wilt say, perhaps, 'what are they to us? they live not upon the 'Earth, nor are men like unto our selves. It is 'all one for that; this signifies very much to 'us. For we are taught hereby to love our fel-'low-servants, so as to account their happiness 'to be our own. Let us doe so then; giving 'thanks perpetually for our own blessings, for 'others; for little, for great: or rather, there 'are none little that come from God. And 'that I may pass by other things, which are 'more than the sand for multitude; what is 'there comparable to this dispensation? For 'that onely begotten Son of his who was 'more precious to him than all things besides, 'hath he given for us Enemies. And not on-'ly given him; but after that gift, set him 'before us on our Table: doing all things 'himself for us: *both to give, and then to 'make us thankfull for his gifts.* For Mankind 'being generally ungratefull, he undertakes 'throughout, and doth all things for us him-'self. *And what he did for the Jews, putting 'them in mind of his benefits from PLACES, 'and TIMES, and FEASTS; that he hath 'done here, from a kind of Sacrifice, casting us 'into a perpetual remembrance of the good he 'hath wrought for us:* None labours so much 'that we should be approved, and great, and 'ingenuous, as God who made us. And there-

'fore

'fore he doth us good oft-times even against 'our will: and gives us many good things 'which we know not of.

It is but reason then that *whatsoever we doe in word or deed, we should doe all in the Name of our Lord Jesus Christ; giving thanks to God, and the Father by him*, Colos. 3. 17. which *Theodoret* refers to this business. *There being those*, saith he, *that required them to worship Angels, the Apostle enjoins the contrary: that they should adorn their words and deeds with the memory of our Master Christ; and send up thanksgivings to God the Father by him, and not by Angels.* To him we should address all our Services, in a gratefull remembrance of his love in Jesus: and, as our Communion-book excellently expresses it, *we should give him (as most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life.* But especially when we go to this holy Communion, we should *enter into his gates with thanksgiving, and into his courts with praise:* we should *be thankfull unto him and bless his Name.* Saying, '*Great is the*
'*Lord, and greatly to be praised:* Psal. 145. 3.
'*his greatness is unsearchable.*
'*Great and marvellous are thy works, O Lord*
'*God Almighty, just and true are*
'*thy ways, thou King of Saints.* Revel. 15. 3.
'*Who can utter the mighty acts*
'*of the Lord? Who can shew* Psal. 106. 2.
'*forth all his praise? He made*

us, and not we our selves: We
Ps. 100. 3. *are his people, and the sheep of his*
pasture. He holdeth our souls in
116. 8. *life, and keepeth our eyes from*
66. 9. *tears, and our feet from falling.*
36. 6. *Thou, Lord, preservest man and*
beast. Thou givest food to all flesh.
145. 15, *The eyes of all wait on thee, and*
16. *thou givest them their meat in due*
season. Thou openest thine hand,
and satisfiest the desire of every li-
34. 3. *ving thing. O magnifie the Lord*
with me, and let us exalt his name
136. 1, 2. *together. O give thanks unto the*
Lord, for he is good, and his mercy
23, 24. *endureth for ever. O give thanks*
unto the God of gods, for his mer-
cy endureth for ever. Who remembred us in
our low estate: for his mercy endureth for e-
ver. And hath redeemed us from our Ene-
mies: for his mercy endureth for
Ps. 138. 1. *ever. I will praise thee with my*
149. 6. *whole heart: The high praises of*
God shall be in my mouth. Who
Rom. 8. *hath raised up a mighty Salvation*
32. *for us: and hath not spared his*
own Son, but delivered him up for
Heb. 9. 12. *us all. Who hath obtained for us*
2 Pet. 1. 3. *an eternal Redemption: and given*
us all things that pertain unto life
and godliness, through the know-
ledge of him who hath called us
by a glorious power. Bless the Lord,
O my

'*O my Soul, and all that is within me bless his holy Name. Bless the Lord, O my Soul, and forget not all his benefits. Who forgiveth all thy iniquities: and healeth all thy diseases. Who redeemeth thy life from destruction: and crowneth thee with loving kindness and tender mercies.* Psal. 103. 1, &c.

'*I will praise the Lord with my whole heart, in the assembly of the upright and in the Congregation.* Ps. 111. 1.

'*While I live will I praise the Lord: I will sing praises unto my God, while I have any being.* 146. 2.

'*My mouth shall speak the praise of the Lord: and let all flesh bless his holy Name for ever and ever.* 145. 21.

Thus I am come to a Conclusion of the second Part of my Discourse, concerning the Nature, End and Use of this holy Sacrament. The sum of what hath been said is this. It is an holy Feast in Commemoration of our Lord Christ, especially of his Death. In which we for our part, make a solemn Profession of his Religion; and tye our selves in the strictest Covenant to follow him unto the death, and to live in love and charity with all our Christian Brethren. And he, for his part, makes a representation of his dying love to us, and confirms the continuance of it; giving us pledges that he will make us Heirs of all the blessings, which were the purchase of his Body broken,

broken, and Blood ſhed for us. So that when the Miniſter gives the Bread and the Cup to us, we ſhould think that Chriſt by him gives us tokens and aſſurances of his continued and everlaſting love and kindneſs. And when we take, eat and drink that which he gives us, we ſhould look upon it, as expreſſing our conſent to continue his faithfull Diſciples, in hope of that Eternal Life, which God that cannot lye, hath promiſed to us.

In ſhort, the whole Action is the renewing of a Covenant between Chriſt and us. He by giving, we by receiving, engage our ſelves to perform our mutual promiſes. He his promiſes, of giving us pardon, power to doe well, and immortal bliſs. And we our promiſes of loving God with all our heart and ſoul and ſtrength, and our neighbour as our ſelves. All which we are to reflect upon, with the greateſt love to God and our Saviour; with thankſgiving, bleſſing and praiſe; and with an humble confidence that it ſhall be to us according to his Word.

To promote which ends I have concluded every particular Head of this Diſcourſe, with a brief Meditation, which may be uſed in this manner.

The *First* of them may ſerve to excite our devout affections before we go to Church; or, when we have placed our ſelves conveniently, juſt before the Communion begin; or while the company are making their oblations to God. The *Second* will be proper immediately after the Conſecration, while the Miniſter

nister is receiving himself, and giving the Communion to the other Ministers that may be there present with him. The other *Six*, half of them may be used after we have received the Bread; and the other half after we have received the Cup. Or if any desire a more compendious form of Devotion, wherein to lift up their Souls to God immediately after their receiving; they may reserve those till they retire from the holy Table to their seats again: and in this manner address themselves to him just after the receiving of the Bread.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who according to his abundant mercy, hath begotten us again unto a lively hope by the Resurrection of Jesus Christ from the dead. Who hath reconciled us in the body of his flesh through death, to present us holy and unblameable and unreproveable in his sight. Blessed be God who hath deliver'd us from the kingdom of darkness, and translated us into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of our sins. I love thee, O Lord, I love thee. I devote my self most unfeignedly unto thee. I will ever cleave unto thee, and unto all my brethren, with setled purpose of heart: Search me, O God, and know my heart: try me, and know my thoughts. See if there be any wicked way in me: and lead me in the way everlast-

2 Cor. 1. 3.
1 Pet. 1. 3.
Col. 1. 22. 13, 14.
Psal. 139. 23, 24.

verlasting. Yea, though I walk through
Psal. 23. 4, 6. *the valley of the shadow of death, I will fear no evil: for thou art with me. Thy power, and thy care of thy flock; they comfort me. Surely goodness and mercy*
104. 33, 34. *shall follow me all the days of my life; and I will dwell in the house of the Lord for ever. I will sing unto the Lord as long as I live, I will sing praise to my God, while I have my being. My meditation of him shall be sweet: I will be glad in the Lord, and let all the people praise thee, O God, let all the people*
Psal. 67. 3. *praise thee. O that men would praise the Lord for his goodness, and for his*
107. 21, 22. *wonderfull works to the children of men. Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoycing. For his mercifull kindness is ever more*
117. 2. *and more towards us, and his truth endureth for ever. Praise ye the Lord.*

Or thus:

Ps. 8. 4, 5. *Lord, what is man that thou art so mindfull of him! or the son of man that thou thus visitest him! Thou hast made him a little lower than the Angels, and crowned him with glory and with honour. Thou hast given him dominion over the works of thy hands, and hast put all things under his feet. Many,*
Psal. 40. 5. *O Lord my God, are thy wonderfull works which thou hast done; and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbred.*

bred. Sacrifice and offering thou wouldest not: But a body hast thou prepared for thy son Jesus; who hath done thy will, O God: and made himself an offering for sin; and made us one body with himself. Blessing, and honour, and glory, and power be unto thee, O Lord God Almighty; and unto thy Son for ever and ever. I offer up my self intirely both Soul and Body, unto thee. I consecrate my self here most faithfully to thy service. I delight to doe thy will, O my God: yea, thy Law is within my heart. With-hold not thy tender mercies from me, O Lord: let thy loving kindness and thy truth continually preserve me. Unite my heart to fear thy name. Fill me with all thy fulness, O God: and above all things with fervent charity. This I pray that my love may abound yet more and more in knowledge, and in all judgment; that I may approve things that are excellent; that I may be sincere, and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ unto thy glory and praise. I am thine, save me. Multiply grace, mercy and peace upon me unto eternal life. For it is thou, O God, that givest strength and power unto thy people. Blessed be God.

Heb. 10.5.

Psal. 40. 8. 11.

Phil. 1. 9, 10, 11.

Ps. 68. uls.

Immediately after the receiving of the Cup, they may lift up their hearts and say,

Blessed be the God and Father of our Lord Jesus Christ, who hath bles-

Eph. 1. 3. 7, 8.

sed

sed us with all spiritual blessings in heavenly things in Christ: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence. Psal 104. 24, &c. *O Lord, how manifold are thy works! in wisdom hast thou made them all. The Earth is full of thy riches: and so is the great and wide Sea, wherein are Creatures innumerable. These wait all upon thee: that thou mayest give them their meat in due season. Thou openest thine hand, and they are filled with good.* 1 Cor. 2. 9, 10. *But eye hath not seen, nor ear heard, neither did enter into the heart of man, the things which thou hast prepared for them that love thee: and hast now revealed to thy holy Apostles and Prophets by the Spirit; according to thy eternal purpose in Christ Jesus our Lord.* Eph. 3. 5. 11. *Who for us men and for our salvation, came down from Heaven; and was manifested in flesh to destroy the works of the devil; and dyed for our sins; rose again for our justification; ascended up on high to give gifts unto men; and is at the right hand of God to make intercession for us; Angels, authorities and powers, being made subject unto him; and sent forth to minister for them who shall be heirs of Salvation. O the unsearchable riches of Christ! in whom are hid all the treasures of wisdom and* 1 Joh. 3. 8. Rom. 4. 25. Eph. 4. 8. Heb. 7. 25. 1 Pet. 3. *ult.* Heb. 1. *ult.* Eph. 3. 8. Col. 2. 3.

know-

knowledge. I submit my self unto thee, O thou Prince of life, and Lord of glory: unto thee I will live henceforth, and not unto my self: and if for thee I must die, the will of my Lord be done. Thy favour is better than life: in thy presence is fulness of joy, and at thy right hand are pleasures for ever more. Psal. 16. ult.

Lord, increase my faith; strengthen my hope; raise my love to a greater height; and make Patience to have its perfect work: that I may not love my life unto the Death. But the trial of my faith, tho' it be tried by fire, may be found unto praise, and honour, and glory at thy appearing. Luk. 17. 5. Rev. 12. 11. 1 Pet. 1. 17.

And O that our hearts may be comforted, being knit together in love! that we may be ever kind, tender-hearted, forgiving one another, as thou, O God, for Christ's sake hast forgiven us. That so, with united minds and affections, we may be still praising thee, and saying, Blessed be the Lord of heaven and earth, who only doth wondrous things. And blessed be his glorious Name for ever, and let the whole earth be filled with his glory: Amen, *and* Amen. Col. 2. 2. Ephes. 4. ult. Psal. 72. 18, 19.

Or thus:

O the breadth, and length, and depth, and height! O the love of Christ Jesus our Lord, which passes knowledge! who made himself of no reputation, but took upon him the form of a servant: Eph. 3. 18, 19. Phil. 2. 7, 8.

vant: and humbling himself, became obedient unto death, even the death of the Cross, for us miserable sinners. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. For he hath washed us from our sins in his blood, and hath made us Kings and Priests unto God; to offer up spiritual Sacrifices acceptable to God by Christ Jesus. Behold, O Lord, an heart that offers up it self unto thee, in love unfeigned. I absolutely resign my will to thy holy will and pleasure. Not my will, but thy will be done. And praised be God who hath made a new Covenant with us in the blood of Jesus: who hath by him reconciled all things to himself, both in heaven and in earth: and hath now renewed unto us the assurance of his continued love. Unto thee, O God, do we give thanks: unto thee do we give thanks: for that thou art near unto us, thy wondrous works declare. The Lord remember all our offerings and accept our Sacrifices. Grant us according to our hearts desire, and fulfil all our petitions. That we may be filled with the knowledge of his will in all wisdom and spiritual understanding: and may walk worthy of him unto all pleasing, being fruitfull in every good work, and increasing in knowledge: strengthened with all might according to his glorious power, unto all patience and long suffer-

Rev. 5.12.
Rev. 1.5,6.
1 Pet. 2.5.
Col. 1.20.
Psal. 75.1.
Psal. 20. 3, 4.
Col. 1.9, 10, 11.

suffering with joyfulness; giving thanks continually to the Father of mercies, who hath made us meet to be partakers of the inheritance of the Saints in light. Now unto the King eternal, immortal, invisible, the onely wise God, be honour and glory for ever and ever. And let all the People say, Amen.

1 Tim. 1. 17.

Psal. 105. ult.

Some perhaps may still desire a more compendious sort of address to God our Saviour, immediately after they have communicated: for whose sake I shall add these two following. As soon as the Minister hath pronounced those words, *Feed on him in thy heart by Faith with Thanksgiving*, they may say,

I believe, O blessed Jesus, that thou art the Lord of Heaven and Earth; the Prince of Life, and the King of glory. I most heartily thank thee, that thou wast pleased to stoop so low, as to visit us poor dust and ashes, yea, vile and miserable sinners. Blessed be thy goodness which moved thee to doe a great deal more; to humble thy self to the death, even the death of the Cross, that we might be lifted up to immortal Life. I devote my self everlastingly to thy love and obedience. I consent to all thy holy Gospel: desiring that all the dwellers upon earth would praise and serve thee. Let all Nations come and worship before thee. Let all generations call thee blessed: and shew forth thy dying love, while the Sun and Moon endure: to the glory of God the Father. Amen, Amen.

At the giving of the Cup, let them attend to those words: *Drink this in remembrance that Christ's*

Christ's Blood was shed for thee, and be thankfull: and say,

I do remember with all thankfulness, thy most marvellous love, O my gracious Lord and Saviour: and the remembrance of it is dearer to me, than the possession of thousands of gold and silver. I will never forget thy mercifull kindness, which is so great towards us: but be always shewing forth thy praise; and giving thanks to the Father of Mercies, who hath raised up such a mighty Salvation for us. Blessed, for ever blessed be his incomprehensible love which gave his onely begotten Son to die for us, that we might live through him! Henceforth I will not live to my self, but unto him that died for me. Behold, and accept, O God, an heart that entirely vows it self unto thee; and delights to doe thy will. Preserve me unchangeably in thy love, and in unfeigned love to all my Brethren. Let thy mercy, O Lord, be upon me, according as my hope is in thee. Amen.

But when you have eased your hearts a little in these expressions of Faith, Love and gratefull remembrance of our Saviour's kindness: you will still find room for more devout effusions of your Souls in some holy passion or other while you are at this Feast. Either before or after you have been at the Table of the Lord (while the rest of the company is communicating) there will be time to entertain your selves with sundry pious thoughts and meditations; which I shall briefly suggest unto you in the next part of this Treatise that now follows. The intention of which, I told you in the beginning, should be

be to instruct you in a plain and easie method, how to partake of this holy food with the greater fruit and delight also.

PART III.

Containing a familiar way of disposing our selves to Communicate with Profit and Pleasure.

HAving shewed you what is the Nature and Use of this Feast; you will expect, perhaps, that I should tell you, who are the persons whom our Lord invites and calls unto it. Which is a question so easie to be resolved, from what hath been said, that I have assigned no part of this Discourse, for the discussing of it. *If you are baptized into the name of the Lord Jesus, and seriously believe his Religion; if you take upon your selves to make good that Promise, Vow and Covenant which was made in your name, when you were baptized; if you understand the ends of this holy Communion (which I have named) and are willing and desirous to perform them, if you lie not under the Censures of the Church for any violation of those sacred Vows which you have made to our Saviour:* You are the persons whose company he waits for, and would gladly see at his Table. Nay, he will take it ill, and account it a neglect of him and of your duty, a breach of your promise to obey all his holy Commands, if you accept not of his kindness in inviting you thither:

thither: becauſe this is one of his Commands, as I have proved, that you ſhould do this in remembrance of him. Do not intangle your ſelves therefore in endleſs doubts and ſcruples about the qualifications that are required in thoſe that come to this Supper of the Lord: but onely examine your hearts by this plain and certain rule. 'Do you believe the 'Goſpel of Jeſus Chriſt to be the Truth of 'God? Do you conſent to be governed by 'his Laws? Do you remember, and will 'you ſtand to the Vow that was made in 'your name, when you were baptized? Are 'you deſirous to renew that Covenant, in 'the manner that I have deſcribed? Do you 'value his favour and grace declared in his 'precious promiſes above all earthly things? 'Would you partake of this holy Communion, 'that you may commemorate your Saviour's 'dying love? that you may own and ac-'knowledge him to be your Lord, that you 'may devote and unite your hearts unto him 'in ſtricter friendſhip; that you may bind 'your ſelf in the bond of Peace to all your 'brethren; and that you may receive more 'of his grace and greater aſſurance of his 'love, as the moſt invaluable bleſſing? Then 'lay aſide all your fears, and humbly ap-'proach unto him; to render him the Sacri-'fice of praiſe and thankſgiving; and to re-'ceive freſh tokens and pledges of his un-'changeable good-will and affections to you. I ſhall make no more words of this matter: but

but onely add, that you may know ſufficiently by the invitation which the Miniſter makes to you at the Communion, in Chriſt's name (according to the order of our Church) who are perſons qualified for this Feaſt. And it is expreſſed in ſuch plain and pregnant words, that better cannot be deviſed for your direction and ſatisfaction. They are theſe:

Ye that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours; and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy ways: draw near with faith, and take this holy Sacrament to your comfort.

Which that you may be able to doe, I ſhall now proceed (according to the method I have propounded) in my endeavours to put you into ſuch a temper of mind, when you are at this holy Sacrament; that you may perform all that which hath been ſaid, with more eaſe and edification alſo to your ſelves. And that I may the better raiſe thoſe affections in you, which are ſuitable to this action; it will not be amiſs to remember you a little of the excellency and dignity of the Feaſt to which you are invited.

To make a true Feaſt, theſe four things (in the opinion of the moſt learned of all the ancient Romans) muſt conſpire and meet together. *Choſen and ſelect perſons, a choice and delicate place; a choice time and ſeaſon*, and *choice proviſion*; propor-

Varro, *lectis viris; lecto loco; lecto tempore; lecto apparatu.*

proportionable to the quality both of him that makes it, and of those that are invited to it. Now in all these regards, if we reflect a while on them, this Supper of the Lord which he makes for us, will be found to be incomparably beyond the noblest entertainment which the world ever saw.

For as concerning the persons that here meet together, they are our blessed Lord, the Master of the Feast, and those *that believe on his Name: to whom he hath given the right, or privilege, to become the Sons of God*, Joh. 1. 12. A company of Souls that are larger than the world; *Heirs of a Kingdom*; *rich in Faith*; as full as they can hold of love and charity towards each other and towards all men. So that there cannot be either more honourable or more sweet society found under Heaven.

Then for the place, you see it is prepared in the House of God: where we *give unto the Lord the glory due unto his name*; *and shew forth his salvation from day to day:* where we *pay our vows unto him in the presence of all his people*; *and make a joyfull noise unto him by singing of his praises:* where the Angels (as I may say) are waiters; and the Heavenly Host are glad to attend upon us: acccording to those words of the Apostle (in that very chapter where he treats of the Sacrament, 1 *Cor.* 11. 10. *the Woman ought to have a covering on her head because of the Angels.*

As

As for the time, you ſee likewiſe it is commonly the *Lord's day:* on the day when he roſe from the dead, when he trampled under his feet the great enemy of mankind; when the Angels not ſo gliſtering as he, brought news that he had accompliſhed our redemption; when the Hoſt of Heaven was at a gaze to ſee mortal man made immortal, and reſtored to the ſtate of Paradiſe again; when we have nothing elſe to doe but to reſt and rejoyce; to *declare the works of the Lord; to give thanks to his holy name, and triumph in his praiſe.*

And laſtly, for the proviſion it ſelf, I have told you already what it is: the Body and Blood of the Lord of Life: Bread that excells the Angels food: a Cup of bleſſing, of which thoſe Sons of glory never taſted. To theſe our Lord calls; nay, beſeeches and intreats us to come, that we may feaſt our ſelves on his Sacrifice of himſelf, and be filled with his love, and ſatisfie our ſelves with his joys and everlaſting conſolation.

Now what ſoul is there that can be willing to loſe his ſhare in ſuch Divine food? that would be ſhut out from ſuch ſociety, or abſent from ſuch a place; or deſire to ſpend his day better than in near communion with our Lord? Either men do not believe theſe things, or they do not reflect on them, and lay them to their hearts: for otherwiſe there is none that reads this writing, but will be moved to

make one at this holy Feast. But then, as you cannot chuse, if you seriously consider, but judge it very desirable to be admitted to it: so you cannot but think in what manner it becomes you to be adorned, and how you should behave your selves in so great a presence. If a mean Subject should receive a message from his Prince to come and bear him company at his own Table; would he not wonder and be astonisht at the favour? would it not busie every thought in his heart to know the cause? and would he not lay aside all other employment, that he might prepare himself to appear there after a decent and seemly fashion? He could not be so stupid as not to study to form himself to a comely behaviour: and to learn to comport himself with all the reverence and fear, the Caution and Circumspection, that his Soul could possibly be master of. No marvel then if we see good Christians so curious and exact, so diligent and laborious, to understand the meaning of our Lord in this invitation; to dress up their Souls in the best manner they are able when they go to his Table, and to sute their behaviour to the height of the solemnity! since to approach unto Majesty on such an occasion, with negligent thoughts, and after a careless fashion, is to slight both the greatness and the grace of him, who grants us the honour of his Society. To gratifie therefore the pious desires and endeavours that are in any Souls, to render themselves fit company for our blessed Lord

at

at this Feast; I shall spend a few pages of this Book, in directing them how to demean themselves before him, and dispose their hearts to enjoy most sweet and fruitfull communion with him.

And that I may make my Discourse more easie and affectionate withall; I shall take the rise of it from one of those things just now named. Much of the contentment of a true Feast, consists in apt and good Discourse; according to the old saying, *A Supper without discourse, is a Crib, and not a Table* *. And therefore the old *Roman*, I mentioned, gives this description of the chosen persons, of whom he would have his Guests consist; that they should be such as know how to speak in a decent manner: and are *neither talkative, nor altogether dumb* ‖. Our Lord then making a Feast here for us, and presenting himself unto us in this broken Bread, and Wine poured forth: we are not to look on these as dumb signs; but as things that speak most significantly and distinctly to us. Though we hear never a word with our Ears, yet our minds are to conceive, when Christ crucified is set thus before our Eyes, that we hear him discoursing to us of his Love: of the ends of his death: of all the great blessings that he hath bought for us; and of all those things

* Δεῖπνον ἄνευ λόγου φάτνη ἢ δεῖπνον.

‖ *Nec loquaces nec omnino muti.*

which he justly expects from them that profess themselves his Disciples. And accordingly it becomes us to make such replies unto him, and to answer in our hearts with such expressions of our affection, as may shew that we understand, and are very sensible what he says unto us. Of both these I shall treat a little, leaving it to every Man's own devotion to enlarge them, as he sees occasion, in his private Meditations.

I. *First* then, when you see these Symbols of Christ's Body and Blood, think that you behold the Crucified Jesus represented to you; that you stand in his sight, and are in his Company, yea, and hear him speaking graciously to you, and calling you by the name of his chosen Guests, his dear Friends. And beloved Brethren, into what a trance would it cast you, if you really saw the Lord of Life and Glory, and heard him thus saluting you? How ready would you be to fall into a swoon of love and joy, at the very mention of these few words, *My Brethren?* And yet for such he esteems us, saying, *I will declare thy name among my Brethren*, Heb. 2. 12. And so he called his Disciples after he rose from the dead, saying, *Go tell my Brethren that I go into Galilee, and there shall they see me*, Matt. 28. 10. And again, *Go to my Brethren, and say unto them, I ascend to my Father and your Father, to my God and your God*, John 20. 17. And we may well conceive that in such terms of grace he receives us at this holy

Feast.

Feaſt: and make account we hear him ſay; 'My Brethren, I ſent my Miniſters to call you 'to my Houſe, and bid you to my Table, 'which here you ſee ſpread for you. It is well 'done that you are come; and I take it kind-'ly to ſee you here. The reaſon of my invi-'tation is, that I may remember you of my 'love, and that you may ſhew your ſelves 'my Friends, by a joyfull Commemoration 'thereof. I have no other end in ſending 'for you, but to make you more ſenſible of 'your happineſs; and to lay obligations on 'you, by doing my Will, to continue in it, 'and likewiſe to impart unto you new to-'kens of my love: the very greateſt pledges 'that I can beſtow on you, to aſſure you that 'I will be your eternal Friend. You may 'think perhaps, that this is but a little Bread 'and Wine which here you ſee before you; 'and that it is but poor chear which I have 'provided for you: but open the eyes of 'your mind; remember and believe what 'I have taught you: and you will ſee that 'this is my Body which was broken for you, 'and this is my Blood which was ſhed for 'you: and on theſe I would now have you 'feaſt together. Behold here, how the Spear 'pierced my Side. See the hole which was 'made by the Lance when it ran to my 'very Heart. Do you not diſcern how my 'Hands were wounded; how my Feet were 'bored, when I was nailed to the Croſs for 'you? How deſpitefull was I uſed! how

'cruelly was I martyred and tormented! 'besides all the mockeries and abuses, the 'shame and reproach, the Agony and bloody 'Sweat which I endured to doe you service. 'Did I not love you, think you, when I suf- 'fered thus for you? Can you chuse but 'read the greatness of my affection, which 'is writ in my most precious Blood? Can 'you doubt that you are dear unto me, 'whom I have purchased at so high a rate? 'Let these Wounds speak for me, and tell 'you what a passion I was in for your sake. 'Look into them, and see what a vehement 'desire I had to accomplish your Salvation. 'What sorrow was there ever like unto my 'sorrow? or what love was there ever like 'unto my love? This broken Bread, and 'this Wine poured out, tells you that I have 'died once for you already; and I am now 'come by giving them to you to let you 'know that I do not repent me of it; but 'if it were needfull, I would die for you the 'second time. What greater assurance can your 'heart wish of my love, than this which I now 'offer you? what more would you have me 'doe, to testifie that my heart is still towards 'you, and that I will be ever mindfull of you? '*As the Father hath loved me, so I have loved* '*you*: and all that I desire of you, is, that you 'would *continue in my love.*

John 15. 9, 10, 14. '*If you keep my Commandments you shall abide in my love: even as I have kept my Father's*

'*Father's Commandment, and abide in his Love.* 'This is the token I would have of your kindness to me. *Ye are my friends, if ye doe whatsoever I command you.* Nothing else do I request of you, but that you would not hurt your selves by sinning against my love: that you would henceforth live unto me, who died for you. Come, I beseech you now, and assure me, that you love me. Renew your Covenant of friendship with me, by taking, eating and drinking this that I give you; plight me your Faith that you will be ever true unto me. And then I will be your security against the Curse, and the condemnation which you dread; I will undertake for you, that all your sins shall be pardoned; Nay, I will present you fair and beautifull before my Father, as if you had been always innocent. Take my word for it, that I will deliver you from the wrath to come, and give you the blessing of eternal life. If you doubt at all of it; come hither, take this Bread and drink this Cup: as sure as you now receive these, your sins shall be blotted out, and never remembred in the great day of Judgment. By these tokens I give you an interest in my Death and Sufferings. I oblige my self by these sensible signs to perform all my Promises. I seal to you that gracious Covenant which was made in my blood. As certainly as I died, I assure you that you shall live for ever. Onely, as I said, do not deny me

'your hearty love. Grant me this ſmall re-
'queſt, to correſpond with me in ſincere af-
'fection. And by eating and drinking here
'at my Table, tie your ſelves to be my faith-
'full ſervants. Then I allow you to begin now
'the Joys of Heaven. Nay, I require you to
'rejoice in my Salvation; to comfort your
'ſelves in my Promiſes; to ſolace your ſouls
'in the hope of my Glory; and to ſing the
'Song of Angels, which ſhall end and be
'completed in eternal Hallelujahs. *Praiſe ye*
'*the Lord.*

It is no dream and mere imagination, I aſſure you, Chriſtian Readers, no vain fancy that you entertain your ſelves withall; if you conceive our Lord thus diſcourſing to you at his Table. For all this is, in effect, pronounced by the Bread and Wine, which repreſent his precious Body and Blood. When they are broken and poured out before your Eyes, and offered to you to eat and drink in commemoration of his Death; they report unto you his great love, and declare the Agonies and Pains which he endured; and give you aſſurance, by authority from him, that he will never ceaſe to bleſs you and doe you good. And therefore you cannot better affect your hearts and raiſe your devotion to him, in my opinion, than by expounding their meaning to your ſelves, and thinking you hear him uttering by them ſuch words unto you, as I have now mentioned.

II. And

II. And will it be possible then that you should be altogether silent, and answer never a word unto him? Can you find nothing to return to so kind and gracious a Declaration of the bowels of his Mercy towards you? Or will it be hard to tell him your heart, who hath so freely opened his unto you? No man sure can be mute, unless he be astonisht and struck dumb at the power and mightiness of his incomprehensible Charity. This may indeed justly strike us all with the greatest admiration, and hold us a while in wondring thoughts, that we should be thus beloved of God. It will well become us to be amazed and lost in our thoughts; to be unable to doe any thing at the first hearing of all these things, but onely marvel that he should be so kind to such wretched sinners. We cannot begin this action better than in a soul full of thoughts not to be expressed; in a silent Admiration that the God of Heaven should thus graciously visit us; manifesting himself in our flesh; giving his Son to die for us, and inventing so many ways to make us rest assured of his love towards us.

But when you have recovered your selves out of this passion; how many other shall you feel strugling in your Souls, which shall first present themselves unto him? Do but stay and pause a while upon every part of the foregoing words, and you will find all sorts of resentments in your heart: which you may cast into this order, and thus address your Reply unto him.

1. You may be very much ashamed that you should give him so great trouble, and put him to such pains; First to die, and then to find out so many ways to remember you of his Death, and perswade you of his never-dying Love. You may say to him in your heart: 'O my Lord, I blush to see 'my Soul so foul, that nothing less than thy 'precious Blood would serve to wash and 'cleanse it. I am confounded to see thee in such 'a case, for us who cared not how vile and 'base and miserable we were. What have we 'done, that we should bring thee to a Cross? 'O what wretches were we, that we should 'understand the love of God no better, than 'to stand in need of such an instance of it! 'with what confidence can we behold thee 'thus battered and bruised; thus wounded 'and bloody; thus full of pain and anguish, 'as thou representest thy self unto us? I am 'ashamed to think that we have exposed thee 'to such ignominy and shame. I am grie-'ved at the heart, that we have made thee a 'man of sorrows. And our infidelity, O how 'great is it! that after thou wast pleased to 'endure all this for us, we should stand in 'need of such frequent remonstrances of it: 'and be in danger to forget thee or distrust 'thee; unless thou didst continually thus pre-'sent thy self unto us, and assure us of thy 'good-will towards us. O my Lord, how 'shall I present my self before thee! who am

'one

'one of those that have occasioned all this care
'and pain; this agony and passion; this sweat
'and this blood. I sigh to remember the ma-
'ny groans, which we have made thy heart
'ake withall. It wounds my ears to hear those
'words, *My God, My God, why hast thou for-*
'*saken me.* I am ready to ask thy pardon,
'even that thou art come, at such a rate to
'pardon us. It is too much, too much, but
'that thou art love it self, to spend all this
'love and kindness upon such insensible and
'ungratefull sinners.

Thus having begun to make your addresses to him, you may proceed in the second place,

2. Humbly to acknowledge your unworthiness to be Guests to so great a person as he is. Though we cannot, if we understand the nature of this Feast, but come with as thirsty a desire to it, as the chased Hart to the streams of water; with as hungry an Appetite as a poor man to a full Table, or a covetous man to an heap of gold: yet still we must remember that we are but beggars, and those desires must be temper'd with much modesty, lowliness and humility of Spirit. Though our Lord say to us as *David* to *Mephibosheth*, (2 *Sam.* 9. 7.) *Thou shalt eat bread at my table continually:* 'Thou shalt always feast with me:
'yet it becomes us to bow down our selves,
'and say as he there did: *What is thy servant,*
'*that thou shouldst look upon such a dead dog*

'as

'*as I am?* it is too high a favour to ſup with 'thee: ſince I am not worthy to pick up the 'Crums that fall from thy Table. The leaſt 'offal of thy common mercies is too good for 'me; how ſhall I dare to approach to this 'fulneſs of heavenly bleſſings to which thou 'inviteſt me? I have ſinned, I have ſinned; and 'am not worthy to be called thy Son, or to 'bear thee company, in my very beſt attire I 'am ſo ragged, that I am aſhamed to ſee my 'ſelf; and therefore how ſhall I appear before 'thee? O my Lord, I come merely in obe-'dience to thy call. I ſhould not have preſu-'med to appear in thy preſence, but that thou 'haſt bidden me; and been afraid to be ſeen in 'this condition, but that I was more afraid not 'to be ſeen here at all. My comfort is, that 'thou wilt not be angry with us when we 'obey thee; nor be offended that we ſhew our 'ſelves ready to execute thy Commands. And here,

3. You may call to remembrance thoſe ſins which are the cauſes of your fear, and brought our Saviour to his Croſs. Excite in your heart an unfeigned ſorrow and grief that he hath been ſo affronted and wrong'd by you and all the world. Declare freely the ſenſe of your heart to him, and let him know by an humble and ingenuous confeſſion how the caſe ſtands with you. Say to him, 'O my Lord, 'thou doſt but call to mind by this remem-'brance of thy dying for us, the foulneſs and

'pollu-

'pollution of all mankind. All our iniquities 'ſtare me in the face, as the people gazed and 'ſtared on thee. I ſee our deformities, by ſee-'ing thee thus vilely and deſpitefully uſed. It 'was our covetouſneſs that ſtript thee naked. 'Our pride that crown'd thee with thorns. 'Our intemperance that gave thee gall and vi-'negar to drink. Our contempt of Religion 'that put upon thee all thoſe ſcoffs and taunts. 'Our coldneſs in devotion, which put thee into 'that agony and ſweat. Our want of love to 'God, that made thee hated and rejected of 'men. I ſee as in a glaſs, now that I look upon 'thy Blood, the abominable ſtate of ſinfull 'men: which never ſeemed ſo foul as now. 'How ſhall one of that wicked race be bold to 'look up unto thee; eſpecially ſince that I have 'known thy love, I have ſo little valued it; 'and ſinned even againſt thy 'precious Blood*? Canſt thou 'endure to enter into famili-'arity with ſuch a ſoul as 'this, that here preſents it ſelf 'unto thee? May I hope to be 'admitted into thy holy fellowſhip and to 'dwell with thee? I abhorr, I loath, I am wea-'ry of my ſelf: deſiring nothing more than 'to be made like to thee; in purity and holi-'neſs, in truth and juſtice, in love and charity, 'in lowlineſs and humility, in meekneſs and 'patience, in compaſſion and forgiveneſs, in 'entire reſignation to the will of God. From hence,

* *Here you may remember your particular offences.*

4. Pro-

4. Proceed to ſtir up in your ſelves the greateſt hatred againſt your ſins, and all the wickedneſs that hath overſpread the world. Which nothing can ſo effectually demonſtrate to be odious and intolerable as this: that it hath made the nature of man capable to act ſuch a villainy, as to put to death, after a moſt ſhamefull manner, the moſt innocent and harmleſs, nay, the moſt loving and kind, the moſt obliging and charitable Perſon that ever was. Continue your addreſſes to him, and repreſent your extremeſt deteſtation of that covetouſneſs and worldly mindedneſs, that pride and vainglory, that ambition and love of the praiſe of men, that envy and ill-will, that wrath and bitterneſs of Spirit, that hypocriſie and partiality, which betrayed and killed him the Prince of life. Shew him how much you abhorr theſe and all that is evil: reſolving to cleave to that which is good. 'Deſtroy, O Lord, may you 'ſay, all theſe thine Enemies, and root them 'perfectly out of my heart. Pierce through 'all theſe evil affections, by a ſtroke from thy 'Croſs and Paſſion. I have brought them to 'be ſlain by thine hand, for they are too 'ſtrong for mine. If there be any life re'maining in them; O that they may be quite 'mortified, and never able to ſtir any more. 'They are offenſive to me, as well as unto 'thee. Would I might never ſee them more, 'but crucified and dead. Would I might ne'ver behold them, unleſs it be drowned in thy 'blood. And then,

5. Excite

5. Excite in your heart the mightest sense of his love; which as it is never to be forgotten; so here it is more particularly to be pondered and affectionately commemorated. You may say to him; 'O my Lord, what manner 'of Love is this, wherewith thou hast loved 'us; that we should be called the Sons of 'God! How great was thy goodness which 'brought thee down from Heaven; and made 'thee one of us! and was it not enough that 'thou shouldst come to dwell among us in the 'likeness of sinfull flesh: but thou wouldst al-'so lay down thy life for us? Would nothing 'serve to testifie the height of thy affection to 'us: unless thou sufferedst the death of the 'Cross to redeem us? O Love! O the infinite 'riches of thy Grace! For a friend one might 'be content to die: but what should make 'thee so in love with enemies, with the ve-'ry worst of enemies, with Idolaters; with 'us Gentiles who were without God in the 'World? Yea, with us, who now that we 'know the greatness of thy love, have so lit-'tle or no love to thee? What am I, O Lord, 'that thou shouldst command me to love 'thee? Nay, shouldst take such a course to 'deserve my love? What am I to thee, that 'thou shouldst so much desire me? and now 'thus graciously visit me, and come to enter-'tain me! What made thee being in Heaven 'with them, who know so well how to love 'and serve thee; descend to us who know so 'ill how to doe either? Couldst thou not be

'satisfied

'satisfied unless we enjoy thee? nor be con-
'tented to be without us, who have such low
'thoughts of thee and of thy love? Is it possible
'that thou shouldst still continue it to such ill-
'natur'd and insensible wretches? Art thou still
'desirous of our friendship? and come to give
'us new assurances of thy grace, by making us
'partakers of thy Body and Blood? O how
'precious are thy thoughts to us? How great
'is the summ of them! I can doe no less, most
'blessed Saviour, than set my Soul wide open
'to thee; and accept thy kindness with the
'most enlarged affection of my heart. How
'glad should I be, if it were a thousand times
'larger to correspond with such a love! How
'happy should I think my self, if I could think
'of nothing, and delight in nothing but onely
'thee! O that a perfect image of thee, in all
'divine vertues, may be formed in me; and
'be ever dearer to me than life it self! that *I*
'*may live no longer, but thou*, O blessed Jesus,
'*maiest live in me. And the life which now I*
'*live in the flesh, I may live by the faith of thee,*
'*the Son of God: who lovedst me, and gavest*
'*thy self for me*, Gal. 2. 20. And then,

6. Feeling the flames of his love in your heart, it will be a fit time to offer up your self entirely in the greatest devotion to his Service. Pray him to accept of a poor Sacrifice now at your hands. Though it be worth nothing at all; yet entreat him to receive it, since it is the oblation of the heartiest affection to him.

Say

Say to him, 'O ſweet Saviour,
'*I have known and believed the* 1 Joh. 4. 16.
'*love that thou haſt to us.* I ſee
'here the exceſſive greatneſs of thy dying love.
'No heart is able to hide it ſelf from the heat
'thereof. One cannot come near it, and not
'be made like the whole burnt-offerings to
'the Lord. Never was any thing bought ſo
'dearly as this ſinfull Soul. Never was ſo great
'a price paid for any Creature, as thou haſt
'laid down for my ſake. If I were as big as
'the higheſt Angel, I ſhould be an oblation too
'little for thee. The flames of thoſe heavenly
'fires are not ſtrong enough wherewith to of-
'fer to thee. But that I may be juſt (for it is
'no more) I humbly lay my ſelf here at thy
'Altar; and preſent thee with all I have. I
'ſacrifice Soul and Body, without any re-
'ſerves, to thy holy will and pleaſure: though
'I muſt be beholden to thy great love, and not
'my own, to procure acceptance for me. I
'know how vile and unworthy I am, that
'thou ſhouldſt have any reſpect to my obla-
'tion. All that I can ſay, is, that I offer my
'ſelf for this end, that I may be made better:
'and ſo have every day more and more to re-
'turn unto thee.

7. For that purpoſe ingage your ſelves in a Covenant to him, that you will never rob him any more of that, which you have ſo ſelmnly offered to him. 'I look, O Lord, (may you 'ſay) upon my ſelf, as an holy and devoted

'thing.

'thing. I have consecrated my self to thy service, 'and so I will ever remain. Never will I be so 'sacrilegious as to employ my self to any other 'uses, but only thine. Thou hast been pleased 'to make me thy Temple: and therefore I will 'not willingly suffer thy holy place to be defi-'led. I am sealed to thy self, and have thy mark 'upon me. I will never consent my soul should 'be broken up by any temptation, and stolen 'away from thee. I promise thee my faithfull 'obedience. I bind my self by these presents in 'a firm and everlasting tye of duty to thee. *I 'am not my own: but bought*

1 Cor. 6. 20. '*with a price. Therefore will I 'glorifie God in my body and in 'my spirit*, which are God's. *I will love the 'Lord my God with all my mind, and with all my 'heart, and with all my soul, and all my strength, 'And my Neighbour as my self.* And then,

8. Humbly beg leave of him, that you may believe in his Name for the remission of sin. Continue to say to him: 'Since thou hast so 'graciously died for me; since thou hast invi-'ted me hither to represent thy death and suf-'ferings to me, and assure me of thy love; 'since thou hast bidden me to commemorate it 'at this holy Feast; be not angry if I call thee '*my Lord and God.* Suffer me to claim an in-'terest in the Merits of thy precious Blood, 'which was shed to be a propitiation for the 'sins of the whole world. Look on me, O 'thou that sittest at the right hand of God, 'with

'with the favour thou bearest to thy people. 'Join thy powerfull intercession with my humble suits to the Father of mercies, that for thy 'sake I may be accepted with him. I believe '*thou appearest in the presence of God for us*: 'and, as we shew forth thy Sacrifice of thy self 'here on earth, presentest it in the most high 'and holy place, before the Mercy-seat. Bless 'me, O Lord, from that Throne of thy Glory: 'and raise up such a holy hope in thee; as if I 'heard that voice sounding from thence, *I am thy Salvation.* And here,

9. Beg of him his mighty Grace to confirm you in your resolution: that so you may alway maintain in your Soul this hope of his pardoning Love. 'Since thou, O Lord, (may you 'say to him) art so forward to doe us good, 'to bestow thy blessings unasked, to die for us 'when we desired it not, to institute this 'Feast which we never expected, to send thy 'Ministers to call us to it; let me take the 'boldness now to ask something of thee. O do 'not deny me the continuance of thine Almighty grace. Take not thy holy spirit from 'me: but let it be my constant Companion, 'my Guide, my Helper, my Comforter for ever. Is it not the purchase of thy blood? Is 'it not thy own promise? Hast thou not received it of the Father? And art thou not possessed of it, and of glory and power to bestow 'it on us? Thou thy self hast told 'us that it *shall be given to those* Luke 11.

that

'*that ask it*: and that *because thou*
Joh. 14. 19. '*livest, we shall live also.* O do
'not lose what thou hast done al-
'ready, for want of doing some-
Ps. 138. 8. 'thing more. *Perfect that which*
'*concerneth me: and forsake not*
119. 117. '*the work of thy own hands. Hold*
'*me up, and I shall be safe: and*
'*I will have respect to thy sta-*
133. '*tutes continually. Order my steps*
'*in thy word: and let not any ini-*
58. '*quity have dominion over me. I*
'*entreat thy favour with my whole*
'*heart; be mercifull unto me ac-*
'*cording to thy word.*

10. Now because there must alway be some mirth and joy at a Feast: conclude all in praises to our Lord, and rejoice in his holy Name. As he said to his Disciples when he washed their Feet (*Joh.* 13. 12.) so think you hear him speaking to you now, *Know you what I have done to you?* Are you sensible what grace it is that I have bestowed on you? Do you know what I did for you upon the Cross? and what I have done unto you at my Table? 'O, dear Lord, that a Man could 'but understand and conceive what thou hast 'done for us! It would melt and dissolve our 'hearts: and make them burst out into the 'highest expressions of joy and gladness. All 'that is within us would be roused up to bless 'thy holy Name. We should be fill'd with

'triumph

'triumph and exultation of spirit in thy love: 'and the very farthermost parts of our Soul 'would feel, that it is a most blessed thing to 'by thy servants. All the Musick, and Songs, 'and Melody that the Feasts of sensual men are 'attended withall, are not worthy to be named 'with the joys of those that sing continually, and say, *Blessed be the Lord our God for ever: blessed be thy glorious Name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone, thou hast made Heaven, the Heaven of Heavens, with all their Host, the Earth and all things that are therein, the Seas and all that is in them; and thou preserveſt all, and the Host of Heaven worshippeth thee. Thou art the Lord, the God and Father of Jesus Christ: who hast chosen us in him before the foundation of the world: and redeemed us by his Blood; raised him from the dead, and given him glory, that our faith and hope might be in thee our God. Thine, O blessed Jesus, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the Heaven and in the Earth is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all. In thy hand is power and might, and in thy hand it is to make great, and to give strength to all. Now therefore, our God, we thank thee, and praise thy glorious Name. We will bless the Lord from this time forth, and for evermore.*

Neh. 9. 5, *&c.*

Eph. 1. 4.
1 Pet. 1. 21.

1 Ch. 29. 11.

Psal. 115. *ult.*

Yea, bless the Lord ye his Angels that excell in strength

strength, that doe his Commandments, hearkning to the voice of his Word. Bless ye the Lord, all ye his Hosts, ye Ministers of his that doe his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my Soul.

Thus if we did converse with him; and such holy communication did heartily pass between us: it would be so pleasant and delightfull, that we should cry out with the Jews in another case (*Joh. 6. 34.*) *Lord, evermore give us this Bread.* We should long for such another repast; and be desirous every day to wait on him at his Table. At least we should greedily embrace thenext invitation that he gives us to come unto it. And because we cannot every day doe this in remembrance of him; we should secretly retire unto him in our own heart, as into his holy Temple: and there call to mind what he hath done unto us, commemorate his love, maintain our acquaintance, preserve our friendship, and renew to him our vows; that by all these ways we may prepare our selves for his fellowship and society in the eternal world.

It may happen indeed that there may be but a few Communicants at the Table of the Lord: and so you may not have time there to doe all this. In which case, you may use onely some part of it; or thus in brief open your heart to him, when you see how he declares his love to you.

Adored be thy condescending love, O merciful Saviour, to thine unworthy servant, who blushes

to

to lift up his eyes towards thee, even when thou invitest me unto thee. For, besides my other guiltiness, this most gracious representation which now thou makest of thy self to me, doth but little move my dull and heavy affections to love and rejoice in thee. I am heartily ashamed of my self: only I desire and resolve to become better. And here I prostrate my self before thee, as an humble worshipper of thee; presenting thee with a poor oblation of my soul and body, which I dedicate again with the most dutifull affection I am able to excite, unto thee. Do thou, O Lord, excite a greater; that when I shall appear before thee again, I may present thee with a soul more pure, humble, meek, mercifull, and improved in all other fruits of thy holy Spirit. In thy mercies alone are all my hopes. For as the heaven is Ps.103.11, *high above the Earth, so great is thy* 12. *mercy towards them that fear thee. As far as the East is from the West, so far hast thou removed our transgressions from us. O be mercifull unto me, be mercifull unto me;* 51.7. *for my soul trusteth in thee. Look thou upon* 119.132. *me, and be mercifull unto me as thou usest to doe to those that love thy* v. 57. *Name. Thou art my portion, O Lord; I have said, that I would keep thy* v. 173. *word. Let thine hand help me; for I have chosen thy Precepts. Strengthen me with might by thy Spirit in the* Eph.3.16. Tit.2.12. *inner man; that denying all ungodliness and worldly lusts, I may live soberly, righteously*

teously and godly in this present world. Looking for that blessed hope, and the glorious appearing of the great God, and thee our Saviour Jesus Christ. Now unto him that is able to keep me from falling, and to present me faultless before the presence of his glory with exceeding joy; to the onely wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever, Amen.

Jude 24. 25.

But when there is time to doe the whole, you will not spend it, I hope, in any thing else but such Meditations as these. Which that they may be disposed in such order as every one of them may come in its season, you may make use of in this manner. Think you hear our Saviour speaking to you by the Bread and the Wine; when you see the one broken, and the other poured out. Then you may immediately imploy your thoughts in the *four* first (together with the *second* Meditation set down in the second part) while the Minister is communicating himself and others with him. The 5. and 6. will be seasonable after you have received the Bread; and the 7. and 8. after the Cup: together with those mentioned before in the same place. And the two last in like manner, after you have withdrawn your self from the holy Table; or before, according as you can find room for them. And if your spirit be not able to hold out in so many thoughts and expressions of the inward sense and affection of your heart; you may single out

out those, which you find to give you the most lively touch, and lift up your heart highest toward the Lord. And at some opportunity, the rest perhaps may be as acceptable, or more welcome Meditations: nay, you may feel your soul enlarged, and run out in more pious thoughts and affections, than I can suggest or excite by all that I am able to say on this subject. But I desire you never to omit one Meditation, when you behold the rest of the company receiving; which is, that all those, and the whole Church, who partake of this holy Communion, are your Brethren. To whom you must stir up (as I directed you before) the most fervent charity, and the readiest disposition to relieve, counsel, assist, comfort or admonish them; as there shall be occasion: and with whom you must resolve to live in the strictest unity and peace, as those who are Members of the very same Body. When you think therefore that our Lord tells you, there is nothing he desires of you, but that you would *continue in his Love and friendship by keeping his Commandments*, (as he said to his Disciples, *Joh.*15.9, 10, *&c.*) remember that he adds presently, *This is my Commandment, that ye love one another as I have loved you.* v.12. which he repeats again, v. 17. *These things I command you, that ye love one another.* And so, take them all into your heart, with as much affection; as if the embracing each other in our arms, and giving the holy kiss of charity, were still in use among us. And let the memory of Christ's death for

his Enemies, and of this Divine Feast, together with him and your Brethren; ever kill all your enmities, extinguish your anger, compose your differences, sweeten the harshness of your spirits, *&c.* and make you live together as loving friends, that hope to live in endless love and immortal joys in the highest Heavens. Of which you may also look upon this Feast, as an earnest; and begin those joys in such thoughts as these, at the holy Communion: that, one day you shall keep an eternal Feast with our Saviour, in the happy company of the Saints and Angels; who will all join in the chearfull praises of the *blessed and only*

1 Tim. 6. 15, *Potentate, the King of kings, and*
16. *Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting.* Amen.

PART

PART IV.

Containing several other Meditations, together with Prayers suitable to this Action.

BY this time, I hope, you see, that *it is good for you to draw near to God*, at his holy Table: if you have any desire to be good Christians, or any savour of spiritual pleasures. You must wholly cast away all remembrance of your duty, and be lost to all rational satisfaction: on else be strongly inclined (considering what hath been said) to take the pains to prepare your selves, or rather to keep your selves in a constant preparation, for frequent communion there with our blessed Saviour. An innocent, holy, and usefull life cannot but commend it self to you, if it be but on this score, that you may be entertained with such a comfort, as to know the love of God in Christ to you; and be fit to be feasted continually with such delightfull pledges of it. How is it possible for any considerate persons to despise or neglect such means of their contentment? The Table of the Lord, methinks, should be more acceptable to them than a Stage; and they should run more greedily to this Divine Feast than they do to the Theatres: he should have more Guests and a greater croud to attend upon him, than those so much frequented places. For

what do they ſee repreſented there, but ſome of the follies of Mankind; the paſſions and misfortunes of a miſerable Lover; the wiles and ſubtile contrivances of ſome ingenious perſon; or ſuch like things, ſome of which never were? But here is repreſented the great wiſdom of Almighty God; the manifold wiſdom of our Creator, into which the Angels deſired to look, and of which they are gladſome ſpectators: The incomparable kindneſs of our bleſſed Saviour; that ardent love which offered him up to God upon the Croſs, and which he ſtill continues now that he is in the Heavens; as we ſee by theſe remembrances which he hath left us of it: The rare method of our Salvation: the wonderfull way which Heaven hath contrived to bring loſt Souls again thither: the glorious conqueſt which the Saviour of the World hath made over Sin, the Grave and Hell: All which we here behold his Captives, and our ſelves the prize which he deſires to win by all his labours. Do not Men then extremely betray their infidelity? is it not plain that Chriſtian piety lies languiſhing and dying when ſuch numbers will ſpend a great deal of time to prepare and dreſs themſelves to be ſeen in the Theatre, and we cannot prevail, in ſome places, with any conſiderable company to meet us at this glorious repreſentation, which we make at the Table of the Lord? They that will be at the pains to go to the former every day, content themſelves, nay think it a great trouble, to put their

their Souls in a posture to come to this holy place once in a whole year. And God knows how many there are, that will not put themselves to that pains neither: who rarely appear before God at this holy Solemnity, and whose faces are scarce ever seen in the presence of our Saviour. O shamefull ingratitude! which you that read these things, if you are Believers, can never endure, I should think, to be guilty of. If you give any credit to this history of the love of God in Christ Jesus, recorded in the Gospel, you will spend some time sure to dispose your selves to make frequent acknowledgments to him, by receiving these holy mysteries. You will be ashamed that so much time should be consumed in trimming up your selves to see, and to be seen in other places; and little or none that you may come before God, and behold the great things that he hath done for your Souls. For the love of God consider, at what charge he hath furnished this Table for you: how often he hath invited you to it: how desirous he is that you would shew him so much love, as not to refuse him your company there. Think how ill he must needs take it, if you will not accept of his singular kindness; nay, that you your selves will not be pleased, when you reflect and consider, of how much joy you have deprived your Souls, by denying him so much of your duty. For there is no compare between all the jollities in the World, and this one single pleasure; of giving hearty thanks to God,

for his unspeakable mercy to us in Christ Jesus. Do but come, and see. Satisfie your selves by waiting on him at his Table, with such thoughts as become his presence. If you have the least spark of goodness; you will find it shine, and glow, and spread it self to your infinite joy and contentment of heart. Among all the various degrees and conditions of Christian People there will none be found that come hither, with sincere affection to do this in remembrance of our Saviour, but may go away rejoicing, loaded with many divine benefits.

For we may apply to this heavenly nourishment what the Jews say of their *Manna*, sent down by God from Heaven to them; which contained in it (as their tradition affirms) all the tastes that any Man desired and longed for: it being so suited to every palate and constitution, that none could fail to be both fed and pleased; though they were of never so different tempers. This is not only a common story in the Books of the later Hebrew Doctors, but we meet with it in one of the Apocryphal writings, which is very ancient; *Thou feddest thine own people with Angels food*, (saith the Author of the Book of *Wisdom*, ch. 16.20,21.) *and didst send them from Heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste. For thy sustenance declared thy sweetness to thy children, and serving to the appetite of the eater, tempered it self to every man's liking.* And in the great Comment upon *Exodus* they endeavour to prove it thus. It

is

is said, *Exod.* 16. 4. '*Behold, I rain bread from* '*Heaven for you*, and *v.* 31. *the taste of it was* '*like wafers made with honey*, and *Numb.* 11. 8. '*the taste of it was as the taste of fresh oil.* How 'can all these agree, that it should be like 'Bread, and like Honey, and like Oil? The 'answer is, The young Men tasted in it Bread, 'the old Men Honey, and the infants Oil. Accommodate this now to that divine Food which our Saviour hath ordered to be prepared for us, and you will find it true; that he hath *declared therein his sweetness to his children*, by making it suitable to every complexion of mind, and temper of spirit: who may meet with what is agreeable to their wants, and will give content to their desires. The infant Christians are hereby marvellously cherished and encouraged: it pours on them the oil of joy and gladness, and sets them forward in the ways of God by the sweetness of its pleasures. It gives strength and power to the young men, and is the Bread of life unto them: that they may *overcome the wicked one*, (as S. *John* writes to them, 1. 2. 14.) and never yield to the temptations of the World, the Flesh and the Devil. And to the Fathers or more aged Christians, to those who have had long experience of the service of God, it gives a singular relish also: and makes them say, that his Commandments are sweeter than the Honey and the Honey-comb; and that in keeping of them there is great reward. Their hopes of immortal bliss are hereby exceedingly advan-

ced, and they receive the fore-taſtes of it; as the *Iſraelites* did of the Land flowing with Milk and Honey. For therefore, the Hebrews ſay well, the Manna had the taſte of Honey, that it might be a repreſentation and earneſt of that pleaſant Countrey to which they were going, and which was ſo deſcribed by *Moſes* to them. Young and old, weak and ſtrong, if they do but in ſuch a manner, as hath been now directed, *feed on Chriſt in their hearts with thanksgiving*, (as the Miniſter of this Sacrament exhorts them) will feel all the graces of God's holy Spirit plentifully nouriſhed and increaſed in them, to their great ſatisfaction. Their Faith, their Hope, their Charity, both their love to God and to their Brethren; will all be raiſed to an higher pitch. From every one of which, it would be eaſie to ſhew, there muſt needs flow abundance of divine joy, and the laſt of them will be an eternal ſpring of pleaſure. If a man had only an aſſured confidence wrought in him, that Almighty Wiſdom and Goodneſs will take a fatherly care of him, and provide for him as long as he lives; what a ſatisfaction would it give to his heart? in what peace, freedom and contentment would he enjoy himſelf? Now no man can underſtand what he doth at this holy Communion, and doubt of this. If God hath given us his Son, as here we profeſs to believe; we may well conclude, *how ſhall he not with him give us all things?* If he give us this holy Bread, the Bread of life; will he not give us the common Bread of every Day? will he invite

vite us to ſuch a rich, ſuch an heavenly Feaſt, and not beſtow on us our ordinary food? Will not he that at ſo vaſt a Price hath provided for us this ſpiritual chear, give us that which is ſo cheap, that every Raven, every Crow and Cormorant hath plenty of it? I can never queſtion this, will every pious Soul ſay. I will never in the leaſt diſtruſt his tender care and providence more. Our heavenly Father knows that we have need of all theſe things, and will not deny them to us.

By this you may judge how much ſtrength and life every other part of divine Faith may derive from hence: and with what joys likewiſe the hearts of true Believers offer up themſelves in love to God; and wait for the conſummation of his love at his ſecond coming, when they ſhall ſee him as he is.

But it is not the buſineſs of this Treatiſe to demonſtrate theſe things, which you may find done in other Books. I only conclude from hence, that this is a great reaſon why many that have ſome good deſires, ſome good purpoſes at certain ſeaſons; yea, begin to do well; remain ſo weak and feeble, ſo languiſhing and dull in their devotion, nay, grow cold and indifferent again: becauſe they do not come to this holy Feaſt, that they may cheriſh, encourage and confirm what God hath wrought in their hearts. They are eaſily overcome and drawn away by the flatteries and violent temptations from abroad; and ſo bring a reproach upon the ways of God, breed an ill

opinion of them in themselves and others, persuade themselves they cannot do better, but that there is a necessity of sinning: because they will not use the means which God hath appointed for the strengthning their inward sense of spiritual things; or because they will not frequently use them, when they are invited and have opportunity to come to the Table of the Lord. This would mightily quicken and enliven; it would bind and tie them fast to their duty; it would make it a pleasure to them to do the will of God; it would engage the Power from above to come to their assistance: and being full of faith and love, no temptation in the world would be able to enter when it made its assaults. The Devil himself would flee away from them: according to that of S. *James* and S. *Peter*,

James 4. 7. *Resist the Devil, and he will*
1 Pet. 5. 9. *flee away from you. Whom resist stedfast in the Faith.*

And here I might represent the sordidness of those souls that perfectly imitate the stupid *Israelites*; who preferred the Onions, the Garlick and the Cucumbers, before the heavenly Manna; even after they had tasted of it. That had rather, I mean, enjoy the delights of sense, than these spiritual pleasures; and after they have been at this Feast, call it (as they did Manna) *light bread*; a thing which hath no solid satisfaction in it. Which can be imputed to nothing else, but a careless, negligent and superficial

cial use of this holy nourishment. They do not excite their appetite and stir up their desire; they do not employ their Faith, and raise their hearts to a due esteem of the divine benefits; or having tasted how gracious the Lord is, they do not often reflect upon his goodness and remind themselves of their promises and their hopes. For otherwise they would increase in knowledge and judgment, and grow strong in the grace of the Lord Jesus, and be furnished to every good word and work. They do with this as S. *James* saith many do with the Gospel: who *like a man that beholds his natural face in a glass*, and taking but a short glance of himself, *goes away and streightway forgets what manner of man he was.* Whereas if he would not only *look into the perfect Law of liberty, but continue* to look *therein*; being not a *forgetfull hearer, but a doer of the work*: he would *be blessed in his deed*, Jam. 1. 23, &c.

It is the design therefore of this last part of my Discourse; to furnish you with some apt matter for your Meditation, and with suitable Prayers: whereby you may both quicken your selves in your private Closets when you are preparing to go to the Table of the Lord; and likewise preserve alive those godly affections and resolutions which are excited there, after you are come home again. That so by continuing to look upon what you have done, and what your Saviour hath done unto you; and beholding, as in a clear Mirrour, the great

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love of God in Christ Jesus, and your great obligations to him; you may never forget him, nor the duty you owe him, but be blessed in a faithfull observance of both.

And that no Man may have the excuse which the wanton *Israelites* pretended, who were cloyed with the same thing, repeated over and over again; I have taken the pains to compose variety of Meditations and Prayers (some longer, some shorter) for every Month in the year, and the principal Festivals in remembrance of our Saviour. Which you may either make use of, if your infirmity require it: or else stick constantly to such as you like best, and find most apt to move your hearts. No man's thoughts are always alike, neither his that writes, nor his that reads; and therefore sometimes one may be most agreeable to you, sometimes another: but there will be no time, I hope, wherein you may not be able, among them all, to fit your self with a Meditation and a Prayer, that may stir up and further your devotion towards God. And he that will be at so much pains with himself, as to follow some such method as this, will never be able to say hereafter, as too many wretched souls have done; that they have frequented this holy Sacrament, but were never the better for it.

January.

Meditation before the Sacrament.

CONſider with your ſelf, ſome time before you intend to communicate, that you are invited to come, not only into the preſence, but unto the Table of God: to be one of the Gueſts of the Lord of the whole World. What a grace, what an honour is this? Shall any buſineſs, any pleaſure on Earth put by the thoughts of it? It is impoſſible, if you remember what the great God is who calls you to him; and that he ſets the Body of his Son before you upon your Table; and that your Cup is filled with his Blood; that the Angels think it not below them to wait on you and miniſter to you; and the divine Spirit will be ready to breath upon you; and fill you with ſuch holy love, that you ſhall ſend up your ſoul in joyfull hymns of Praiſe and Thanks to God our Saviour. With what admiration ſhould you receive the news of this invitation? With what reverence ought you to approach him? With what forwardneſs of love; with what gladneſs of heart ſhould

ſhould you go to meet our bleſſed Lord? Was there ever any kindneſs (ſhould you think with your ſelves) like unto that of his? Did there ever ſuch a Furnace of Love (if I may ſo repreſent it) burn in any heart? could he do more than die the bloody and ſhamefull death of the Croſs for to ſave ſinners? How is it poſſible that the remembrance of this tender love and compaſſion ſhould ever die? or that any heart ſhould freeze over ſuch a fire? Unleſs we be wilfully careleſs, I ſee that he will have our love: he will not ſuffer any thing to rob him of the purchace of his Blood. For leſt we ſhould prove ſo ungratefull, as to let him ſlip out of our mind, he hath left himſelf ſtill among us in ſenſible ſigns and repreſentations. By theſe he ſhews us his bloody Death and Paſſion: he makes himſelf preſent to our faith: and we may ſee that he is deſirous to do more than die for us; having contrived a way to live for ever in us, and be firmly united to us.

What manner of Love is this that Heaven hath manifeſted unto us? Who can refrain from tears of grief and ſorrow to think of his own ingratitude; and from tears of joy to think of the wonderfull kindneſs of the Lord? Can you look on him who was pierced for our ſins, and not lament and mourn? Can you ſee his bleeding Wounds and not be troubled? No pious heart can be ſo hard.

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And yet when you consider that by those stripes you are healed; and that he hath washed us from our sins in his blood; that faithfull Souls may take Sanctuary in his Wounds, and be secure and safe: you cannot chuse but rejoyce in the Lord, and be glad in his Salvation.

Call to your Soul then, and bid it awaken in it self the liveliest thoughts of him, and the devoutest affections to him. Call to it, to put it self in tune, to string (as I may so speak) the instruments of joy and praise; and stir up all the graces of the holy Spirit: That so you may go with a deep humility; a godly sorrow; a perfect hatred of all sin, both of the Flesh and of the Spirit; a strong resolution against them; with a lowly faith; and in the heights of love; with enlarged desires, and great longings to this holy Feast. Ask your Soul, what dost thou think of? what dost thou love? what dost thou long for? with what intentions art thou going to the Lord's Table? Are the Treasures of Christian wisdom and knowledge more in thine account than thousands of Gold and Silver? Dost thou heartily believe the holy Gospel of Christ Jesus; and love him and his Religion in sincerity? Is all sin already bleeding to death in thee, and hadst thou rather die than willingly offend thy Saviour that died for thee? Art thou going to hang all remaining affection to them upon his Cross; that there they.

they may be perfectly crucified, and never taken down till by continued Meditation on it, they be quite dead? Resolve then to go and tell him as much: to declare and shew to him that this is the sense of thine heart. Only ask thy self again; what appetite dost thou feel in thee? Art thou going as a thirsty man to his drink; or a hungry man to his food; or a Bride to the marriage of a chosen Soul, dearer than all the world beside? Or dost thou feel something like these things in thine heart? What is it that thou hungrest and thirstest after? Is it the tastes of the love of God? Is it his divine Grace and holy Spirit? Dost thou long to be more like him, and made partaker of his divine Nature? Art thou going to make a new resignation of thy selt to him, to be made one Spirit with him, never any more to depart from him? Then think how the Bridegroom will welcome thee? how our Saviour, I mean, will declare and set forth his love to thee; and give thee assurances that his mercy endureth for ever; and bid thee rejoice and be exceeding glad in what he hath done already, and in the hopes thou hast of what he will do hereafter.

And here you may call to mind how the Word was made flesh, and dwelt among us: how he manifested forth his glory by his wonderfull works: how he taught us the way to eternal life; and at last was betrayed and delivered into the hands of sinfull men, and was cruci-

crucified and died for us: with all the rest that concerns the knowledge of Christ. That so you may have it more ready in your thoughts, when you come to his Table; to do this in commemoration of him.

In this manner also you may bewail the sins of your former life: sue for a pardon of what is past; and beseech the grace of his holy Spirit, to assist your resolution of well-doing for the time to come.

The

The Prayer ſome time before.

O Eternal and moſt bleſſed God, the Fountain of being and bliſs; infinite in perfection; and highly exalted above all our words or thoughts. I am aſtoniſhed at the thoughts of the brightneſs of thy glory: and juſtly afraid to preſent my ſelf before ſo great and holy a Majeſty. Even that abundant grace which invites me to thee, abaſhes me too; when I reflect upon my ſhamefull ingratitude to ſuch undeſerved love. It becomes me to lie down in dejection of Spirit and mournfull ſilence; rather than confidently to lift up mine eyes towards Heaven to ſpeak unto thee. But ſince thou art ſo rich in Mercy, as to require repenting ſinners to draw nigh to the Throne of Grace; I proſtrate my ſelf in the humbleſt reverence before the ſearcher of all hearts. Not to excuſe, thou knoweſt, but to aggravate my faults; to acknowledge the juſtice and equity of thy Laws; to condemn my ſelf for oppoſing thy Sovereign Authority; and to vow to thee the moſt ſincere and hearty obedience for the reſt of my life.

I have done so much evil, and so little good; been so eager in the pursuit of the things of this World; and so cold and unconcerned many times about those of Eternity; so unmindfull of my promises, unthankfull for thy benefits, and unfruitfull in the knowledge of the Lord Jesus: that it is a wonder of thy patience, that I am still alive, and not cut down like a barren Tree that cumbers the ground. For ever adored be thy sparing mercy, which hath born so long with an unprofitable servant: who hath so many ways offended in thought, word and deed against thy Divine Majesty — * I have not given thee that honour, worship and service, which I owe to my Almighty Creator: nor laid to heart, as I ought, thine infinite love in Christ my Redeemer; nor duly followed the godly motions of thy holy Spirit; which thou hast sent to renew and sanctifie my affections, and draw me to thine obedience. I have not lived according to the faith which I continually confess: But behaved my self too oft as if I dreaded not the threatnings, and valued not the promises of my Lord Christ: as if

* *Here reckon up those particular sins you are conscious of.*

if I feared not his vengeance, nor cared for his glorious rewards; and as if he would not come to judge the World, and render to all men according to their works.

The ſtupid inſenſibleneſs of mine heart, even now that I remember theſe things, brings new accuſations againſt me. It teſtifies that I know not, as I ought, the terrour of the Lord: but am apt raſhly to mention thy Name, without an awfull and conſiderate regard to thy infinite Greatneſs, Power and Holineſs before which I approach. I am no more worthy to be called thy ſervant; much leſs to preſent thee with any offering; or receive the leaſt of thy bleſſings. Nothing but ſhame and confuſion of face belong to me: and it is only of thy tender mercy that I am not lamenting thoſe follies in weeping, wailing and gnaſhing of teeth; which I ſpeak of now with ſo little grief and bitterneſs of Spirit. Mercy, mercy; ſtill more mercy, good Lord, I moſt humbly beſeech thee. O that a greater fear and dread of thee may now fall down mightily upon me, and overſpread me! O that I may feel ſuch a ſtrong ſenſe of thine incomprehenſible

comprehensible Majesty pressing upon my heart, that may bear down all other thoughts, and sink me low, and make me abhor my self in thy sight! I know the Sacrifices of the Lord are a broken Spirit: a broken and a contrite Heart, O God, thou wilt not despise. And Jesus hath also offered himself a Sacrifice for us, in whom thou hast declared that thou art well pleased. For Jesus his sake, dispose me now to offer unto thee that acceptable Sacrifice. And give me grace ever to fear thee, and to walk humbly with thee; to preserve a tender sense of my duty towards thee, and conscientiously to obey thee, that so, by virtue of his Sacrifice of himself, all my sins may be done away and remembred no more. Blessed be God, that I have any hope of that great mercy. Blessed be God, who by him hath given us everlasting consolation and good hope through his grace. By him I will offer up to thee continually the sacrifice of praise, giving thanks to thy Name. Yea, the mercies of thee my God move me, to present my body a living Sacrifice, holy, acceptable unto thee, which is my reasonable service. I dedicate my self absolutely to thy obedience. I vow that I will never willingly

depart

depart from thy Precepts. Assist and strengthen me mercifully with thy grace, that I may perform my vows; and never be so unreasonable as to return to those sins, which are the burthen of my heart, and grieve thy holy Spirit; which rent the flesh, and shed the blood of the Lord Jesus; and which I have so often and so solemnly protested against.

And now that I am going to thine holy Table, to commemorate the Sacrifice of my Saviour; to give thee further testimonies of my love to thee, and receive new tokens of thy love to me: O Lord, vouchsafe to make thy self powerfully present to my mind. Represent thy self and thy Son Jesus so lively to my thoughts, in all thy Wisdom, Power, Goodness, Holiness and Truth; that I may never forget thee any more: but most seriously reverence thee; and love thee, and rejoice in thee, and trust thee and obey thee, all the days of my life. Imprint the very Image of thy Son upon me: that I may carry him ever in mine heart, and have his life and death continually before mine eyes; and in all things conform my self to his will, and fashion

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my ſelf after his holy example. Come, Lord Jeſus, and poſſeſs thy ſelf of my whole man Purifie me from all remaining filthineſs, either of the fleſh or of the ſpirit. Bring in all thy heavenly graces along with thee into my ſoul. And be my perpetual defence, by giving me a fuller communication of thy holy Spirit, and more mighty aids to do my duty towards thee and towards all men.

And for that end, compoſe mine unſetled thoughts, before I approach to receive the holy myſteries. That I may attend thee with a full and clear conception of their meaning; with an actual belief of thy whole Goſpel; with moſt ſenſible love to thee, and deſire to be more like thee; with thy high praiſes in my mouth, and joy unſpeakable in mine heart. May I preſume, moſt gracious Father, to ask ſuch taſtes and reliſhes of thy wondrous love, that I may never be able to delight in any thing ſo much as in the remembrance of it. But mine eyes may be ever towards the Lord; and I may hunger and thirſt perpetually after thy righteouſneſs, till I am perfectly made partaker of thy divine Nature, and rendred meet to be

tranſlated

translated to that high and holy place, where I shall see thee, (not as now in mysterious representations, but) openly, and face to face. Amen, Lord Jesus: who art able to save to the uttermost all them that come to God by thee. In thy most blessed Name and words I continue my humble prayers. *Our Father*, &c.

A Me-

A Meditation after the Sacrament.

WHen you come home, or some time after, ask your soul, what wentest thou out to see? where hast thou been? and what hast thou been doing? Bid it never forget, that thou hast been with the Lord of life; and that before God, Angels and Men, thou hast acknowledged him, and devoted thy self to his obedience. That he hath vouchsafed to represent unto thee his marvellous love, the pains he hath taken for thy salvation, and the great desire he hath to see thee with him in immortal glory. Of which he hath given thee such earnests and pledges, by making thee partaker of his Body and Blood; that thou mayst say of that place where he was pleased to meet thee; *This is no other than the gate of Heaven*, I have been in the porch of his dwelling place, and begun to enter into the joy of my Lord. [*Here you may read over again that which I said our Lord might be conceived to speak unto you there: and then go on and say*] How shall I escape, if I should neglect such great Salvation! God forbid that I should receive this grace in vain. *As I have received Christ Jesus the Lord, so will I walk in him.* I will endeavour to keep my self holy and unblameable before him in love; and to have my conversation as becomes the Gospel.

Colos. 2. 6.

There are no joys like to the joys of God. No pleasures comparable to those of Christian piety. All his Commandments are sweeter than the Honey and the Honey-comb; and in keeping of them there is great reward. Shall I cease then to delight my self in the Lord, and to do good? Shall I leave off to do the rest of his will, now that I have done this in remembrance of my Saviour? Shall I go away from him, now that I am gone from the place where his honour dwelleth? Alas! whither shall I go? *Thou, Lord, hast the words of eternal life. Thou art the Author of eternal Salvation to all them that obey thee. I will go in the strength of the Lord God: I will make mention of thy goodness, even of thine only. As I have received how I ought to walk and please God, so I will abound more and more. I will grow up into him in all things, who is the head*; till I perfectly resemble him in righteousness and holiness of truth.

John 6. 68.
Heb. 5. 9.
Psal. 71. 16.
1 Thes. 4. 1.
Ephes. 4. 15, 24.

Here you may meditate upon all the parts of his holy life, and the complete example he hath set us of all Divine vertues: more especially those which shone at his death. And, as I have known some do, you may single out one or two, for your daily meditation all this Month: that you may bring your self to an habitual

bitual imitation of him [ſuppoſe in his great HUMILITY] *and tread in his ſteps, who did no ſin, neither was guile found in his mouth*, ſay to your ſelf often; Was there ever any creature ſo humble and lowly in heart, as my bleſſed Saviour? How reverently and thankfully doth he acknowledge God in every thing, aſcribing nothing to himſelf, but giving all the glory to his heavenly Father! How eaſily doth he condeſcend to the pooreſt condition, and the meaneſt offices, for the divine honour and the welfare of the World! O how contented was he to be deſpiſed by ſome! and how little concerned in the praiſes and applauſes of others! How deſirous to exalt us by debaſing himſelf; and to wave his own eſteem on earth, ſo he might but bring us into the favour of heaven! I admire the evenneſs and equality of his Spirit: in his conſtant devotion and ſubmiſſion to God; and in his ſtooping ſo low to miniſter unto and ſerve the good of men. What other ambition can I reaſonably have, than to be made thus like to Jeſus? I will always live in a ſenſe of my Creator, and humbly acknowledge him in all my ways. To him I give the glory of all I have, or can ever do: and reſolve moſt gladly to do all I can to ſerve my Neighbours. There is nothing I will think below me, to ſubmit unto, for their greater Good. It is honour enough to be truly humble. It is ſufficient glory to be the follower

1 Pet. 2. 22.

of ſuch a Maſter, as the Son of the bleſſed. None other praiſe and commendation will I ſeek like that, which he the Judge of the World ſhall give at the day of his appearing.

And thus having begun the New-year well, ſo reſolve you will continue it, and become a new Man, by leading a more exactly holy courſe of life. *Watch therefore and pray, that you fall not into temptation.* And often repreſent to your ſelf the great love of Chriſt, that *it may conſtrain you, becauſe you thus judge; that if one died for all, then were all dead: And that he died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.*

Matth.26.41.

2Cor.5.14,15.

The

The Prayer of Thanksgiving at home.

O Most Holy, Holy, Holy, Lord God Almighty; Heaven and Earth are full of the glory of thy Majesty. I most heartily joyn with all the Saints on Earth, with the Angels in Heaven, and the holy Ones that are above, in giving blessing, honour and praise unto thee. Glory be unto thee, O God most high, thou great Creator and Possessor of Heaven and Earth; thou preserver of all things, thou Spring of an eternal Mercy: who hast made Angels and Men to know thee and acknowledge thee, and praise thee, and love thee, and be beloved of thee for ever; who hast so loved Mankind, that thou hast opened thy bosom and sent thy dear Son to convey thy charity to us. All laud and praise and thanksgiving be to thee, O Father of Mercies, who hast now made me taste how gracious and good thou art.

And glory be to the Son of God, who took on him the form of a Servant; who died for us upon the Cross; who purged away our sins by his Blood; who hath left

us so many remembrances of his love; and given us his Body and Bloud to preserve our souls and bodies to eternal life: who lives for ever to make intercession for us; and hath promised to come again and take us up unto himself.

And blessed be the holy Spirit, the mighty Power of God; the Author of all good thoughts; the Inspirer of all heavenly desires; the light and comfort of our minds; the Purifier of our hearts; the guide and strength of our life; who hath given us the earnest of the eternal inheritance.

Psal. 63. 4. *Psal.* 86. 13. 89. 1. 71. 23. 86. 5.

Thus will I praise thee while I live. I will sing of the mercies of the Lord for ever. My lips shall greatly rejoice when I sing unto thee; and my soul which thou hast redeemed. For thou, Lord, art good and ready to forgive: and plenteous in mercy unto all them that call upon thee. I have now tasted of the abundance of thy grace and dearest love: the savour of which, O that it may remain fresh for ever in my heart:

heart: that I may live for ever in thy love, and be ready to die for thy love: that I may delight to do thy will, O God, and be content to suffer it, as the blessed Jesus did. And, O that I may never forget to feed on him daily by faith and love, till he indeed live in me, and I in him; and all the powers of my Soul and Body be employed by his counsels, and not my own. O that my life may be an exact imitation of him, and express his perfections, and shew forth his virtues, and declare to all how much I love him. Especially endue me with great humility and modesty of Spirit; that I may live in a constant remembrance of thee my Creator: and considering that thou art the Author of every good gift, may never be puffed up, nor do any thing through strife and vain-glory; but in lowliness of mind esteem others better than my self. O that the same mind may be in me, which was also in Christ Jesus; who being in the form of God, made himself of no reputation, and took upon him the form of a servant; and humbling himself became obedient unto death, even the death of the Cross. That

Phil. 2. 3, 4, 5.

so thou mayest exalt me in due time to glory and honour, as thou hast highly exalted him: and after thou shalt call me from this delightfull employment of worshipping, praising and serving thee here on Earth, I may pass into the company of Angels and Saints; whose work it is with eternal joy to glorifie thee our Creator and Redeemer.

*Psal.*67. 2,3. Let thy way be known upon earth, and thy saving health unto all Nations. Let the People praise thee, O God; Let all the People praise thee. Let the Earth rejoice, and the multitudes of Isles be glad, because the Lord Jesus reigneth, and governs the World in righteousness and truth. O that all the kingdoms of the Earth may become the kingdoms of the Lord, and of his Christ. That Turks, Jews and Infidels may be converted unto thee: and that all who name the Name of Christ in every place, may depart from all iniquity. Communicate especially to all Christian Kings, Princes and Governours a large measure of wisdom, justice and goodness. That they may think it their greatest Crown and Glory to be thy faith-

faithfull Miniſters: and imitate the charity of our Lord Jeſus, by employing their power in doing good to all that are under their charge. O that thy Prieſts may be cloathed with righteouſneſs, and thy Saints ſhout aloud for joy. That the poor may be ſatisfied with bread; the fatherleſs find mercy with thee; the widows be comforted and protected; the diſconſolate refreſhed; the ſick eaſed and reſtored; the priſoners delivered; the captives redeemed; the oppreſſed ſupported and relieved; and all men, in every eſtate and condition of life, contented, bettered and amended. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end.* Amen. Epheſ. 3. 20, 21.

faithful Ministers; and imitate the charity of our Lord Jesus, by employing their power in doing good to all that are under their charge. O that thy Priests may be clothed with righteousness, and thy Saints shout aloud for joy. That the poor may be satisfied with bread; the fatherless find mercy with thee; the widows be comforted and protected; the disconsolate refreshed; the sick eased and restored; the prisoners delivered; the captives redeemed; the oppressed supported and relieved; and all men, in every state and condition of life, comforted, bettered, and amended. Now to him [illegible] that is able to do exceeding [illegible] than [illegible] ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

February.

The Meditation at home some time before the Sacrament.

THink with your self, It is now a Month since our Lord did me the honour to entertain me at his Table. Where have I been ever since that happy time? What have I been doing? Have I never gone to return him thanks for that grace bestowed on me? Have I been a perfect stranger to him who loves me so much, who spake so kindly then unto me? and gave me such assurances of his everlasting kindness? O shameless ingratitude! How shall I be able ever to look him in the face any more? I shall sink and die under the load of such a fearfull guilt.

But I hope the case is not altogether so bad with me. Have I not sometimes reflected on his incomparable love? Have I not endeavoured to preserve some memory of the benefits he hath done unto me? Is there not still a little sense of them remaining in my heart? I would fain encourage my self to wait again upon my Lord. Pardon me, O God, if I presume again

again to enter into thy gates with thanksgiving, and into thy Courts with praise: to eat of the Bread which came down from heaven; to shew forth the Lord's death; to represent to my God the Sacrifice he made for the atonement of our sins; and by virtue of it humbly to expect the continuance of his pardon; to renew my Covenant with him, and to receive new confirmations of the truth of his Promises to me. Awake, awake, O my soul, all thy holy Thoughts, thy Faith, thy Love, and every other grace, till thou canst say with *David*, *My heart is fixed, O God, my heart is prepared, I will sing and give praise.*

Psal. 57. 7.

Go, and shew him how thy heart hath been wounded with the thoughts of his love; how all thy sins have been bleeding to death; how ready thou art to offer up thy self again in Sacrifice to him. Shew him how resolved thou art to walk on still more steadily in his holy ways, to employ all the renewed strength thou shalt receive, in his hearty service; and to go forth in the joy of the Lord to do his will with greater humility, freedom and chearfulness of Spirit.

Then thou may'st think thou hearest that Voice of wisdom which saith, *Come, eat of my bread, and drink of the wine which I have mingled.* Or that of the divine Lover: *Eat, O friends, drink, yea drink abundantly, O beloved. Let your Soul be*

Prov. 9. 5.

Cant. 5. 1.

Psal. 63. 5.

be satisfied as with marrow and fatness, and your mouth praise him with joyfull lips. For Christ himself saith, *Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the mercifull: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.* As he will one day say to such, *Come ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world:* So now he authorizes his Ministers to say, Come ye blessed souls; receive the tokens of his love, some earnests of future bliss; and rejoice in hopes of his heavenly kingdom. He hath not only prepared for you a kingdom; but as the Psalmist speaks in another case, he hath *prepared a Table for you*, and *anoints your head with Oil*, (that gladness wherewith our royal High-Priest is crowned) and *makes your Cup* (his celestial blessings poured on us) *to run over*. Let us go then, and humbly receive that *Cup of blessing*, to which he invites us. Let us bless the Lord and speak good of his Name: desiring that *all mankind may be blessed in him: All Nations may call him blessed.*

Matth. 5.

Psal. 72. 17.

To

Psal. 50. 16, 17. *To the wicked* indeed God *saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee.*

Rom. 8. 8. *They that are in the flesh, cannot please God.*

Gal. 5. 19, &c. *And the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murthers, drunkenness, revellings, and such like.* For them that do such things *there is a cup in the hand of the Lord, and the Wine of it,* saith the Psalmist, *is red, but*

Rev. 16. 19. *it is the cup of indignation, and the wine of the fierceness of his wrath.*

True my soul; but let us go therefore and renounce all ungodliness, and worldly lusts. Let us crucifie the flesh with all the affections and appetites thereof. Let us ingage our heart in that Covenant, which we have often taken into our mouth: and protest and vow that we think it our happiness to be his most obedient servants. Then make no doubt, but that he will accept thee, and send thee away with his blessing. Address thy self as chearfully to him, as if thou heardst a voice from Heaven, saying,

Phil. 4. 4. *Rejoice in the Lord alway, again, I say rejoice. For God hath done*

great

great things for you: He hath declared his salvation, and openly shewed his righteousness in the sight of the heathen. Psal. 98. 2.

He hath so loved the world, as to give his only begotten Son, that whosoever believeth in him should not perish; but have everlasting life. John 3. 15.

O

And therefore be glad, O ye righteous: be joyfull all ye that are true of heart. Psal. 32. ult.

Rejoice in God's marvellous love; and wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered you from the wrath to come. 1 Thes. 1. 10.

The

The Prayer at home some time before the Sacrament.

O Most holy and ever blessed God, who art brighter than the Sun in its greatest strength; and dwellest in that light which no man can approach unto: whom no man hath seen, or can see: But in thine infinite goodness hast condescended to shew us thy glory by manifesting thy self in our flesh; so that our weakness may look upon thee and live. I thy poor Creature, encompassed with darkness, adore, as I am able, that unspeakable love: though I have just reason to tremble even at the presence of my humblest Saviour, and to be afraid when I have before mine eyes, the tokens of his dearest love. For I have not duly weighed his infinite kindness, nor rejoiced in the light of his blessed Gospel, nor loved his Commandments, nor feared his Threatnings, nor setled my hope and satisfaction in his precious Promises, as I ought to have done. A great part of my life, I acknowledge, hath held but little conformity with the faith which I profess. I have not remembred so frequently as becomes

comes me, my dependance upon thee as my Creator, and my ſubjection to thee as my Sovereign Lord. I have ſtrangely forgot thy fatherly love in ſending thy Son to dwell among us: and his tender love to us in all his Agonies, and Sweat, and Wounds, and bitter Paſſion for our ſake. O the folly I have been guilty of in liſtning to the inordinate deſires of the fleſh, rather than to the motions of thy holy Spirit! How many neglects [*if not injuries**] have my Brethren to accuſe me of? How little have I been concerned for the honour of Religion, and the good and inlargement of thy Church? I have not glorified thee with body and ſpirit, as if I believed the Reſurrection of the dead, and expected from Chriſt Jeſus forgiveneſs of ſins and everlaſting life. How ſhall I ſtand in that great day of Judgment, which I have ſo little thought of? Whither ſhall I go, when the remembrance of my Saviour is now ſo aſtoniſhing, and the remembrance of thy love ſo ſad and afflicting? It is ſome ſmall comfort to me, that I am ſomething confounded and aſhamed in my own

* *Here you may mention that envying, wrath, contention, uncharitable cenſurings, &c. you may have been guilty of.*

own thoughts. Thou hast not taken, I hope, thy holy Spirit from me. *Thou wilt not forsake the work of thine own hands, but perfect that which concerneth me.* *As thou hast begun a good work in me, so thou wilt finish it,* I humbly hope, *to the day of Jesus Christ.* Pierce my heart with a more mortifying sense of what I utter with my mouth. Work in me a deeper sorrow for all my sins, a godly sorrow that worketh repentance, never to be repented of. Turn my heart, good Lord, turn me quite away from them: that I may loath and *abhor that which is evil, and cleave to that which is good.* I expose my soul here unto thee, as an object of thy tenderest pity and compassion. I spread my wounds before thee, that thou mayst cleanse and heal them. It is not thy pardon alone which I desire; but that I may be throughly renewed and changed in my mind, will and affections. I long for a strong and settled apprehension of thee, to over-awe and rule me in every thought, word, desire and action of my whole life. For a stedfast love to thee, that may move me willingly

Psal. 138. 8.

Phil. 1. 6.

Rom. 12. 9.

willingly and chearfully to obey thee. And for an active hope in thee, which may constantly excite me to purifie my self, even as thou art pure. Great, O Lord is the levity of my mind, and the ficklenesse of my thoughts; which makes me afraid lest all these holy desires should presently vanish. Wretch that I am, how often have I started from my purposes, and forsaken mine own resolutions? I am going therefore once more unto thy Altar, to offer my soul and body to thee; to renew my Covenant with thee; and to put my self into thy hands, that thou mayst preserve these thoughts and purposes in my heart for ever. Accept, most loving Father, of these holy intentions. Meet them there again; and visit me from above with a more plentiful effusion of thy holy Spirit, to confirm and strengthen me in all goodness. I beseech thee by the precious bloud of Jesus Christ, the price of our Salvation; by thy wondrous and ineffable love which gave him for us; to pour down upon me the abundance of thy Grace: that I may ever hereafter walk before thee with a perfect heart in newness of life. As thou hast invited me to that holy Feast in remembrance of him:

him: so dispose my Soul to approach unto it with such reverence and holy fear; with such pure devotion and fervent love; with such spiritual gladness and heavenly joy: that tasting the pleasures of thine House, I may never thirst for any thing so much; but delight my self always in the Lord, and do good. Lord, what wait I for? truly, my hope is in thee: that I shall increase in the faith, and be rooted and grounded in love: and stick unto thy testimonies with my whole heart, and run the ways of thy Commandments, till I have finished my course with joy.

Come, Lord Jesus, and seat thy Faith in my mind and will, as in its Throne. Establish thy Laws and Government there; reign and rule in me for ever. That armed with thy power, all thy enemies may flee before thee, and no evil thing may dwell in thy sight: but I may overcome the World, the Flesh and the Devil, and serve thee without fear in righteousness and holiness all the days of my life. *Hear my words, O Lord, consider my meditation. Give ear unto my prayer that goeth not out of feigned lips.*

Psal. 5. 1.

17. 1.

And

And make me to know and feel that Jesus who died for me, *is alive from the dead, and liveth for evermore*: and that he is an eternal Fountain of life and strength, of comfort and refreshment to all those that *by him believe in God, who raised him from the dead, and gave him glory, that our faith and hope might be in God.* In his most powerfull Name I sue unto thee, for all that is comprehended in his own holy words; saying,

Rev. 1. 18.

1 Pet. 1. 21.

Our Father, &c.

A Me-

A Meditation at home afterward.

SOmetime that day, and as often as you can after, reflect upon your own thoughts, resolutions and vows, and consider, that there may be but a few days, perhaps hours, remaining, before you must appear at the Tribunal of him, who hath now entertained you at his Table. The next sight you have of him, may be upon his Throne, as one *that is ready to judge the quick and the dead.* Put your soul in mind of the great account you must then give of all that you have done in the Body: and of your sacred actions, no question, as well as of the rest. And therefore ask your self in the most serious manner, and bid your Soul tell you, With what affection hath the death of the Lord been now remembred? Hast thou as sincerely renounced all the evil ways, and consecrated thy self to the life of Christ, as thou hopest to be saved? As God shall judge the World in righteousness art thou resolved and determined to become a new creature, and to pass the time of thy sojourning here in fear? O how dreadfull will he then appear, to those who return with the Dog to his vomit, after they have eaten of this holy Bread, and drunk of this holy Cup! Who can stand before him that hath known and remembred his transcendent love, and yet loved his ease, his

1 Pet. 5. 5.

his pleasure, his money or any other thing, better than him and his eternal life? It concerns me nearly, O my Soul, to keep him ever in my thoughts, and to express him in my life. That when he comes he may see himself in me, and behold his own Image, in righteousness and true holiness, fairly engraven on my heart. For many will say unto him at that day, Lord, *We have eaten and drunk in thy presence, and thou hast taught in our streets.* But *he will say, I tell you, I know you not whence you are; depart from me all ye workers of Iniquity.* Luke 13. 26, 27. Most dismal change! Now he invites, now he saith *Come*; but then he will say *Depart*: if we come not to his Table with hearts to entertain him, to suffer him to dwell in us, and to be the sole disposer of all our actions. God forbid that ever that terrible voice should sound in mine ears. This one word DEPART from me, how confounding will it be! It must needs strike the stoutest soul into eternal sorrow.

The searcher of my heart knows that I went unfeignedly thither, to give him possession of it: and here again I confirm the gift. Let him command what he pleases, and I will obey it. Let him bring his Cross along with him, I will submit unto it. Come poverty, come reproaches, come imprisonment, come pains and torments, come death itself: rather than be so miserable as to depart from the living

God.

God. *Depart from me*, rather,
Psal. 119. 115. *ye evil doers; for I will keep the commandments of my God. I*
Psal. 101. 2, 3. *will walk within my house with a perfect heart. No wicked thing will I set before mine eyes: I hate the work of them that turn aside, it shall not cleave to me. All my delight shall be upon the*
Psal. 16. 3. *Saints, that are in the earth; and upon such as excell in vertue.*

And that you may preserve these good purposes, let your heart be often there, where they were conceived and made; though your body cannot. Look often back upon the Table of the Lord, and say with the same holy Psalmist, *O when shall I come and*
Psal. 42. 2. *appear again before thee!* Early
63. 1, 2, &c. *will I seek thee, O my God: my soul thirsteth for thee, that I may see thy power and thy glory, so as I have seen thee in the Sanctuary. Because thy loving kindness is better than life: my lips shall praise thee. Thus will I bless thee, while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and with fatness; and my mouth shall praise thee with joyfull lips.*

And to furnish your Soul with greater plenty of good thoughts, you may often reflect upon the example which Christ hath set you in his death as well as in his life. And particularly resolve to spend this month in meditating

ting every day upon his great CHARITY, *who though he was rich, yet for our sakes he became poor, that by his poverty we might be rich.* In this God *commended his love to us, that while we were yet sinners, Christ died for us. Greater love hath no man than this, that a man lay down his life for his friends. But we when we were enemies were reconciled to God by the death of his Son: and therefore shall much more be saved by his life.* Excite in your self hereby, a great and compassionate love to Mankind: especially to your Brethren, with whom you are knit in one Body. That you may be strongly inclined to doe good, as occasion is offered; to refresh the bowels of the poor and needy; to comfort and support the feeble minded; to live with all in unity and peace: till your Christian friendship be perfected in endless love, in the other world. Remember that God is the *God of peace*, and Christ is the *Lord of peace.* Often meditate on the words of our Lord, that *it is better to give than to receive:* and upon these words of a good man, that *He is the best Merchant who lays out his time upon God, and his money upon the poor.*

2 Cor. 8. 9.

Rom. 5. 8.

Joh. 15. 13.

Rom. 5. 10.

The Thanksgiving and Prayer.

I Cast my self down before thee, O Lord, in the deepest humility of soul; to worship and praise thee together with all the heavenly Host, saying: Holy, Holy, Holy, Lord God Almighty; Heaven and Earth are full of thy glorious goodness. Thou art the joy of all those happy Creatures above; who continually behold the brightness of thy glory: and thy presence, and the light of thy countenance makes heaven upon earth to us thy servants, whom thou admittest thus near unto thee. Glory be to God in the highest, who to all other blessings hath added the gift of his dear Son; and delivered him up for us all. Glory be to the Son of God, the Prince of Peace; who hath loved us and given himself for us, to redeem us from all iniquity: and left us such remembrances of himself, and precious pledges of his never failing love. And thanks be to the holy Spirit of grace, the power of the divine love; which draws us unto God, and inflames us with his love, and raises up our hearts towards

Heaven

Heaven. Bleſſed, for ever bleſſed, be thine infinite wiſdom, power and goodneſs, which all the world proclaims unto us, and which thou haſt more particularly manifeſted in Chriſt Jeſus. *There is none in Heaven that we can deſire, but thee; nor in earth beſides thee:* Pſal. 73. 25. That we may know thee, and intirely love thee, and be made like unto thee, and be loved by thee, and made meet to live for ever with thee. O that the ſight I have now had of thee, may make all things here below ſeem mean and contemptible in mine eyes, in compare with thy favour and goodwill towards me. That no temptation in the whole world may be able to draw my heart from the obedience I have vowed to thee: but I may ever think of thee, and ever ſeek thee, and ever ſpeak of thy goodneſs, and eſteem my ſelf happy in being beloved of thee, the poſſeſſour of Heaven and Earth. It is the ſerious purpoſe of my heart to cleave to thee; and to ſpend my days in humility and heavenly-mindedneſs, in prayer and praiſes, in temperance and chaſtity, in works of juſtice and mercy, in doing of good and forgiving evil, in meekneſs and peace-

ableness, contentedness and thankfulness, patience and forbearance, and in all other fruits of thy holy Spirit. And therefore I humbly wait on thee, O Father of mercies, for the continued help and assistance thereof, that

1 Pet. 2. 9. I may be able *to shew forth*
1. 5. *the vertues of thee, who hast called me out of darkness into thy marvellous light.* Thou wilt preserve me, I hope, by thy mighty *power through faith unto Salvation:* And so constantly assist me by thy Grace, that I may keep my self unspotted from the world; and never doe any thing to offend thee, and cause thee to depart away, or hide thy face from thy servant who is devoted to thee. O that I may never

Coloss. 3. 12, forget to *put on, as the elect*
13, &c. *of God, bowels of mercies, kindness, lowliness of mind, meekness, long-suffering; and above all these things charity, which is the bond of perfection:* without which whoever liveth is as dead before thee. Pour into my heart more and more of this most excellent grace: that according to

1 Tim. 6. 18. my ability I *may doe good, and be rich in good works,*

read,

ready to distribute, willing to communicate; laying up in store for my self a good foundation against the time to come; that I may lay hold on eternal life.

And as this Charity binds me, I most heartily desire the good of all Mankind; especially of the Universal Church, which Christ hath purchased by his Blood. That the Devil may not devour his inheritance, and Christians may not bite and devour one another, by hatred and strife and bitter envyings; but the peace of thee our God may rule in their hearts, and all agree together in godly love. It pities thy servants to see her bleeding wounds; her miserable rents and divisions. O that the sweet and loving Spirit of the Lord Jesus may inspire every part of thy Church. O that all who call upon the name of Christ may be endued with uniting Principles, and listen to healing counsels, and be filled with brotherly affections and dispositions. Hear, O Lord, the daily prayers of every member thereof. Relieve the poor; pity the groans of the sick; support the infirmities of the weak, take compassion upon the sighings of Captives, the cries of the fatherless and Widows; the

distresses of the Strangers and friendless, and the various needs of all those that have no helpers. For which end, fill the hearts of all Christian Kings and Rulers with abundance of wisdom and charity; that they may have such a tender and mercifull care of all their Subjects, as Parents have of their Children: providing for their happiness and comfort to the utmost of their power. Give thy Grace also to all the Pastors of thy Flock, that they may stir up every one to doe their duties, by their holy exhortations and godly examples: and the light of all Christians may so shine before other men, that they seeing their good works, may glorifie thee our heavenly Father. That the strangers to our Religion may come and submit themselves unto thee: and at last there may be one fold, as there is one Shepherd; and the whole world with one voice and one consent may praise and magnifie thy glorious Name,

Ro.16. 25,26. *Now to him that is of power to establish me according to the Gospel and preaching of Jesus Christ; to God onely wise be glory through Christ Jesus for ever.* Amen.

March.

March.

Meditation some day before the Sacrament.

YOU may consider that when God intended to make a new Covenant with Man of more abundant grace and mercy than was ever known before, he was pleased to doe like a Man. *The Word was made Flesh*, and he came *and dwelt among us.* He declared by the mouth of one taken from among our selves, his great good will towards us. He entred into all imaginable bonds, to perform his part of that sacred Covenant. He gave us his word and his oath, *(two immutable things, in which it was impossible for God to lye)* He gave us his Son for a Pledge; and his Son gave his Blood for a Seal, and his holy Spirit for an earnest of his eternal Love. Adored be the goodness of God (should you say within your selves) who hath done so much to assure the hearts of trembling and unbelieving sinners. Adored be his goodness who is so desirous we should be persuaded of it. Is there no way for us also to engage our selves, and pass our word as solemnly to him? Can we find no bonds that are sacred, wherein to tie our selves strongly to his service?

Bleſſed be the Mercies of our God, who hath appointed two Sacraments: wherein we for our parts promiſe and ſeal to ſtand to the conditions of that Covenant of grace. But ſo exceſſive is his love, that he doth there again likewiſe engage his fidelity to us, and ſecures to us the bleſſings which he hath promiſed in his holy Goſpel. O how excellent is his loving kindneſs, which hath given us ſuch ſtrong conſolation! And how long is it now ſince I was firſt devoted to him, and received the firſt aſſurances of his love? Theſe* -----years have I been called by his Name? and made partaker of his Grace. In my Baptiſm he began to ſhew his love to me; and there I entred into Covenant with him, and vowed to keep his Commandments. What manner of perſon ought I to have been in all holy converſation and godlineſs; who am ſo deeply indebted to him; who have lived ſo long in his family, and been often likewiſe entertained at his Table, and received there the renewed tokens of his deareſt love! O how unwearied is his goodneſs; which calls me once more to partake of that great favour! Canſt thou find in thy heart, O my ſoul, to admire any thing, to love any thing like unto him? Let us go with the forwardeſt affection to teſtifie how much we value his kindneſs: to profeſs the ſincerity of our faith in him; and moſt dutifull love unto him. Let us go and

* *Reckon from the time of your Baptiſm,* 20,30,40,&c.

and confirm the agreement that is between us; and make a new choice of him for our only Master and Saviour, and take upon us to be eternally his Servants. Nay render him our most hearty thanks; that he will admit us to that honour: and with the most passionate admiration make him our acknowledgments, that he would doe so much to deserve our service. Is not this thy mind and intention in approaching to his Table? Doth it not grieve thee that thou hast any time offended so great love? Hadst thou not rather die and be crucified as he was, than willingly break the least of his Commands? Dost thou not in heart and resolution forsake every thing, that would hinder thee from doing his will? Art thou not purposed to follow Jesus in all the actions of an holy, humble, charitable and religious life? Let us go then and wait upon him; and shew him the love that we bear unto him. Let us give him thanks even for this good mind which he hath put into us; and for all the hopes we have that he will continue it to eternal life. Be not discouraged; *for when the wicked forsakes his way, and the unrighteous man his thoughts*, he himself hath said, that *he will have mercy upon him, and multiply to pardon.* He will pour more abundantly of his holy Spirit on us to strengthen our resolutions. He will make us grow in Grace, and bring forth all the fruits of

Isa. 55. 7.

righteousness. *He will abun-*
Psal. 36. 8, 9, 10. *dantly satisfie us with the fat-*
ness of his house, and make
us to drink of the river of his pleasures. For
with him is the fountain of life; in his light
shall we see light. He will continue his loving
kindness unto them that know him; and his
righteousness to the upright in
Isa. 59. 1. *heart. For the Lord's hand*
is not shortned that it cannot
save; neither his ear heavy,
Luke 1. 50. *that it cannot hear. But as he*
that is mighty hath done great
things already; so his mercy is on them that fear
him, from generation to generation.

The

The Prayer following that Meditation.

O Most holy and ever bleſſed God, the Fountain of good, the higheſt object of our Love; the reſt and ſatiſfaction of all rational deſires: infinitely greater than all we can ſee, and all we conceive. I bow my ſelf before thee, and humbly worſhip thy incomprehenſible Majeſty. It was thy goodneſs which brought me into being; and thy patience which continued me in it unto this time; and a greater mercy which hath not ſuffered my being to be miſerable to me; but heaped on me innumerable good things. But I have no fit name for that ſuperabundant love, which thought of making mankind ſo very happy by thy Son Jeſus. It is a wonder, O Lord, that thou wouldeſt be at ſuch expence about thoſe who had choſen to be any thing rather than ſuch as thou madeſt them. None but infinite compaſſion could be ſo tender of thoſe who deſpiſed thy image, and loved to live like the beaſts that periſh. None but thou, O merciſull God, could think of beſtow-

ing

ing greater benefits on ſuch brutiſh ſinners. And nothing but a ſtupid negligence and unaccountable inconſideraten eſs, could ever refuſe to be made partakers of ſuch endleſs happineſs as thou deſigneſt to us. I am one of thoſe ſtrange things that have forſaken thee, and know not why. Who was long inſenſible of thy grace, and unmovable under thy greateſt importunities to return to thee: And ſince thou haſt prevailed with me, am too much inclined to content my ſelf with a ſmall degree of likeneſs to thee: and apt to find out little pretences and excuſes, for the doing of my own will, rather than thine. And that, though I am ſo ſolemnly conſecrated to thee, and have been inſtructed in thy bleſſed Goſpel, and put in hopes of ſuch glorious rewards, and received ſuch encouragements at thy Table; where I have frequently promiſed chearfull obedience in all things.

Bleſſed be thy inconceivable Love, O moſt gracious Lord, who haſt given the Blood of thy Son to be ſhed for thoſe who ſin againſt that Love; if with all their hearts and all their ſouls they return

turn unto thee. For ever magnified be thy mercy, who haſt given us ſo many aſſurances of the truth of thy love to us, and ſo many opportunities to teſtifie the truth of ours towards thee. Thou art pleaſed not onely by thy Word, thy Promiſe and Oath to give us ground of hope: but even by outward and ſenſible ſigns to encourage our weak and juſtly fearfull faith. For who can but tremble to think, that he hath at any time offended the Majeſty of Heaven and Earth? And yet who can but hope, that hears the voice of thy Son inviting us to come unto thee, and promiſing a pardon to returning ſinners? O thou who calleſt me now again to thy holy Table, and there haſt made ſuch rich proviſion for us; aſſiſt I moſt humbly beſeech thee all the meditations, deſires and reſolutions of my Soul in that holy action. That I may remember all the Lord Jeſus hath done and ſuffered for me, with ſuch an humble admiration, a lively faith, and a thankfull love; that I may feel my heart tied faſter to him with the cords of his love; and ſent up to Heaven, as the whole burnt-offerings, to the Lord. Draw me, O God of love, more powerfully

erfully to thee, and fill me more with Wisdom and Goodness, that my mind may more clearly discern between things that differ; my will may become more easie to all that is good, and more obstinate against all that is evil; and that every affection and passion may be more gentle and submissive to the government of thy holy Laws. Possess my heart against all the force of temptations by a never dying sense of thy goodness, and a remembrance of those joys which thou hast prepared for those that love thee. O that all my graces may receive increase of nourishment: that I may more perfectly imitate the humility, the meekness, the patience, the charity, the resignation and absolute obedience of my Lord and Master Jesus Christ. He hath bidden us believe, that thou wilt give thy holy Spirit to those that ask it; as readily as an earthly Parent gives bread to his Children. O let the power of that attend upon me, to fix my wandring thoughts, to raise up my heavy and dull affections, and to form all my holy purposes into a setled disposition and temper of heart, to comply with thy blessed will in every thing. I am not worthy,

thy, I confess, of the smallest crumb of thy mercy: but thou hast made me to hope for these great blessings, through thy Grace declared unto us in Christ Jesus. In whose words I farther recommend my self unto thy mercifull kindness, saying,

Our Father, &.

A Me-

A Meditation ſome time afterward.

WHen you have leiſure to retire alone by your ſelf, you may ſay to your ſelf as the People did, when they beheld the ſick man at our Saviour's word take up his Bed and walk (*Luke* 5. 26.) *I have ſeen ſtrange things to day.* I have ſeen the marvellous love of Heaven to us ſinfull duſt and aſhes. I have ſeen how the Son of God died for the love of us: how the bleſſed Jeſus was hanged and bled upon a Croſs for our ſalvation. I have beheld him preſenting himſelf unto me; and offering to make me partaker of all his benefits. With what affections did I meet and receive his ſtrange love? Did not my heart burn within me when he opened the counſels of his heart to me? Did it not melt and diſſolve into love, when he ſhewed me how paſſionately he loved me? Did not I offer my ſelf both Soul and Body to him, and promiſe to be his faithfull ſervant! Did I not remember that I was his already, and renew my vows to cleave unto him in loyal obedience? O what a transforming ſight was it, to behold *Jeſus, who was made a little lower than Angels for the ſuffering of death, crowned with glory and honour*; and promiſing by patient continuance in well-doing, to lift me up alſo at laſt unto glory! *Lord, what is man that thou takeſt*

best knowledge of him! or the son of man that thou makest account of him! How is it possible to forget this love, or my own engagements? For what pleasures shall I leave these, of Communion with God and my gracious Master Christ Jesus? You offer too little, all ye flattering temptations upon earth, that would draw my affections from so great an happiness. There can be nothing comparable, to being beloved of the undoubted Lord of Heaven and Earth. *One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord, and to inquire in his Temple.* This is sufficient to indear an holy life unto me; that I may be always fit to be one of his Guests, to feast with him at his Table, to be filled with his comforts, and live in hope to live with him in endless joys. And could I but see what things he hath prepared for those that love him, the height of his glory, the attendance of his Ministers, the pleasures that are at his right hand; *there would be no more spirit in me.* This little that I have seen makes me say, *Happy are those thy servants, that stand continually before thee. Blessed are they whom thou hast chosen, and caused to approach unto thee; that they may dwell in thy heavenly courts; they will still be prai-*

Psal. 144. 3.

Psal. 27. 4.

1 Kings 10. 8.

Psal. 65. 4.

84. 4.

sing

sing thee. I will never forego the beginnings of this bliss. *For*
Psal. 84. 10, 11, 12. *a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord is a Sun and a Shield: the Lord will give grace and glory: no good thing will he with-hold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in thee.*

And here it will be fit to remember, how every deliberate sin after such fresh experiences of God's goodness, new obligations from him, and new resolutions and vows to him, will be of a more crimson die, and a bloodier nature. And therefore you must be sober, and watch unto Prayer. And remember withall, on the other side, that every good action will be the more acceptable, when it proceeds out of mere love to our Master Jesus, who hath loved us so much. And therefore always endeavour to quicken the one by reflecting upon the other. More particularly you may resolve to meditate all the Month following upon the great MEEKNESS of the Lord Je-
Isaiah 53. 7. sus. Who was *dumb as a sheep before the shearers, and as a Lamb that is brought to the slaughter. He was oppressed, and he was afflict-*
1 Pet. 2. 23. *ed, yet he opened not his Mouth. When he was reviled, he reviled*

not

not again: when he suffered, he threatned not; but committed himself to him that judgeth righteously. And so labour to tread in his steps, and to imitate him in this lovely grace. *To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we our selves also were sometimes foolish, and disobedient, and deceived,* &c. This vertue the Apostles, there and in other places*, require us to exercise, especially toward Rulers and Governors. And S. *Peter* recommends this to wives as the most handsome and becoming attire; *even the ornament of a meek and quiet spirit, which is in the sight of God, of great price.*

Tit. 3. 2, 3.

* 1 Pet. 3.

1 Pet. 3. 4.

The

The Thanksgiving and Prayer following.

PRaised be God. Let all Creatures in Heaven and Earth praise the Name of the Lord. For his Name alone is excellent; his Glory is above Earth and Heaven. Glory be to thee, O God most high, the Creatour of all, the Father of Mercies; who openest thy hand, and fillest every living thing with good. Blessed be thy Name, O Son of the Father, the ever blessed Jesus, to whom I humbly bow my self, as the Image of God, the brightness of his Glory, the Redeemer of our Souls, the Mediatour of our peace, and our Intercessour at the right hand of the Majesty on high. O thou holy Spirit of Grace, the Almighty Power of God, inspire my heart, that I may know, that I may acknowledge, that I may love, delight in, obey and praise the Lord our God from henceforth and for ever.

Thanks be to the eternal Goodness for the everlasting Gospel; for the constant services

ſervices of thy Miniſters; for the happy Communion of Saints; for all the comforts of food and health, and peace, and friends: above all for the death, reſurrection, aſcenſion and exaltation of our Lord Jeſus, for all the fruits of them; and for the earneſts and pledges I have received, of forgiveneſs of ſins and immortal life. One day is too ſhort to recount thy Mercies. While I live I ſhall never be able to find out, how much thou haſt already loved me, how many bleſſings thou haſt loaded me withall, ſince I came into this world. And yet in the carefull improvement of theſe, thou intendeſt to bring me to higher and endleſs felicity. O that the remembrance of what I have ſeen and felt of thy love, may always cleave unto my mind: and that I may every day ſee and be made ſenſible of more. That the powerfull operation of it in my heart, may defend me againſt all the allurements of the World and the fleſh: and nothing may be able to entice me from my duty, nor be hard and difficult to doe for thy mighty love. Incline my heart, O Lord, continually towards thee; that I may know I love thee, by thinking often of thee, and delighting

lighting to be with thee, and ſtudying in all things to conform my ſelf to thy bleſſed Nature and Will. That having thee always before mine eyes; thy Holineſs and Righteouſneſs may move me to purifie my heart throughly from all worldly and fleſhly luſts: thy greatneſs may breed in me much reverence, fear and humility, and thy tender mercies incline me to pitifulneſs, bowels of mercies, and readineſs to doe all good. Give me ſuch apprehenſions of thy truth and faithfulneſs; that I may entirely truſt thee, and rely upon thy promiſes: of thine unerring Wiſdom, that I may reſign my underſtanding to thee, and be perfectly contented with whatſoever thou appointeſt. Diſpoſe my Soul ſo, that a ſerious ſenſe of thine Omniſcience may on all occaſions over-awe every thought of my mind and motion of my will into order and obedience: and thy patient goodneſs ſuppreſs all angry affections in me; and make me gentle, long-ſuffering, and forbearing others in love. Repreſent thine infinite fulneſs, O Lord, continually unto me; that it may engage me in eternal thoughts of thee; and make me rejoyce in the happineſs

pineſs of being one of thy Children, and an Heir of thy Glory. There is nothing more my heart can deſire; but onely that I may ſtill receive more pledges of thy Fatherly love: and have grace to keep my ſoul ſo pure and undefiled, that our Lord may delight to manifeſt himſelf to me, and make his abode with me.

Reign in me, O bleſſed Lord, and in all the World. Subdue all the enemies of thy Croſs. Advance it above all the Crowns of the Kings of the Earth: that they may become thy obedient Subjects. O that thoſe of them, who call upon thy Name, may be nurſing Fathers to thy Church: and promote Chriſtian piety by their high authority and great examples. Illuminate all the Biſhops and Paſtours of thy Flock; that they may feed thy People with Wiſdom and Underſtanding, and lead them in the ways of Righteouſneſs. Bleſs all my friends: pardon and change all my Enemies. Comfort and relieve all ſorts of miſerable people. And grant us ſeaſonable weather, that the Earth may bring forth her increaſe.

Accept of my hearty thanks which I tender

tender thee again for all thy mercies both to my soul and body! which are more than thought can number. Accept of this oblation of my whole self, which I have devoutly consecrated unto thee; desiring to render all praise, thanksgiving, love and hearty service to thee eternally.

Now the God of all grace,
1 Pet. 5. 10, *who hath called us unto his*
11, *eternal glory by Christ Jesus,*
make us all perfect, stablish, strengthen, settle us. To him be glory and dominion for ever and ever, Amen.

April.

The Meditation some day before the Sacrament.

AMong the innumerable swarms of people that are upon the face of the earth, how few are there that know the great love of God in Christ Jesus our Lord! And among those few that know it, alas, how small a number are there that remember it, and celebrate it constantly with those praises and thankfull acknowledgments, which it eternally deserves! O what a grace is this, which I am partaker of, that I should be made *a fellow Citizen with the Saints and of the Houshold of God!* That I should know what is *the riches of the glory of this Mystery; which is Christ among us the hope of glory!* I am infinitely indebted to the Divine goodness, which inclines my heart also to go and commemorate this love in the assembly of his Saints; who all like a spiritual building fitly framed together, *grow into an holy Temple in the Lord.* There the Lord's name

Ephes. 2. 19.

Colos. 1. 27.

Ephes. 2. 21.

is continually praised. There he delights to dwell and hath chosen them for his habitation. There is the voice of joy and gladness: and there he showres down the blessings of his goodness. *O come*, my soul, *let us worship and bow down: Let us go and kneel before the Lord our Maker. Let us exalt the Lord our God, and make the voice of his praise to be heard. Let us give him the honour due unto his name, and worship the Lord with holy worship. For the Lord is gracious, and his mercy is everlasting, and his truth endureth from generation to generation.* Thy reverence, thy faith, thy love, thy holy resolutions, thy hunger and thirst, are all, I hope, still alive: wherewith we ought to approach into his presence. Thou hast not forgot sure the meaning of this holy Feast: the sweetness of which may well preserve a memory of the ends for which our Lord invites thee to it. Let us go then with an humble confidence, to admire and proclaim once more, the infinite love of God our Saviour. Let us openly declare that we are his friends and followers: and bid defiance to all his enemies. Yea, let us bind our heart to his Altar with the cords of his love; and make an oblation of all we have unto him. It is but just and reasonable; since we have received so much from him. It is but right, meet and our bounden duty to praise him continually; to glorifie and serve him

Psal. 95. 6.

66. 8.

96. 8.

100. 5.

with

with Body and Soul which he hath redeemed. Let us go and thank him therefore that he would come down from Heaven to us: that he will accept us for his servants; and set any esteem upon our poor obedience: and that he will still from Heaven visit us; and not leave us comfortless without his holy presence with us. So may we rejoyce in his Salvation, and represent with gladsome hearts his Sacrifice to God for our expiation; and fix our eyes upon that glory where he is inthroned: hoping we shall one day sit down with him in the Kingdom of the Father, and keep a perpetual Feast with him in Heaven.

What should hinder us, O my soul, from going to begin to be so happy? Search and try, examine and prove thy self. Hast thou not a mind to know and doe the whole will of God; with all thy heart, and with all thy soul, and with all thy strength? Dost thou not chuse to be poor in spirit, meek, mercifull, pure in heart, a peace-maker, a patient sufferer for righteousness sake? and art thou not desirous to make an increase of all these by going to his holy Table? Be not discouraged then, *but know that the Lord hath chosen him that is godly for himself. The Lord will hear when I call upon him.* Go and *offer the sacrifices of righteousness; and put thy trust in the Lord. There be many that say, Who will shew us any good?* But let thy voice be, *Lord, lift thou up the light of thy counte-* Psal. 4. 3, 5, 6.

nance upon me. Open thou mine
Psal. 119. 18. *eyes that I may behold wondrous things out of thy Gospel. Make*
Ephes. 3. 18, *me able to comprehend with all*
19. *Saints what is the breadth, and length, and depth, and heighth: and to know the love of Christ, which passeth knowledge.* This shall put *gladness in my heart, more than in the time when their corn and wine increased.* For thine are riches, and power, and honour, and pleasure: and they whom thou loveſt, can want nothing that is good. *Thou, Lord, wilt bless the righteous:*
Psal. 5. 12. *with favour wilt thou compass him as with a shield. The meek*
22. 26. *shall eat and be satisfied: they shall praise the Lord that seek him; your heart shall live for ever.*

The

The Prayer ſome time before the Communion.

O Lord, who filleſt all things, and delighteſt to pour out thy bleſſings upon all thy works: eſpecially into humble ſpirits, who empty themſelves of all their own deſires, that they may be filled with thy holy truth: Behold a poor ſoul, that opens it ſelf to thy bounteous goodneſs; though with much ſhame and confuſion of face, when I remember how much of thy Grace I have refuſed, or in vain received. Thou haſt ſent me, I acknowledge, unasked, innumerable benefits; and I have found thee in my very heart, when I ſought not after thee. Often have I felt holy thoughts ſpringing up in my mind; and pious affections carrying my heart away from all theſe earthly vanities. Many godly purpoſes haſt thou wrought in me; and made me to taſte how happy a thing it is to love thee, and be beloved of thee.

O God, thou haſt taught me from my youth, and early inſtructed me in the knowledge of thy truth. Pſal. 71. 17.

Thou haſt prevented all my deſires; and ſecretly

cretly disposed my will, to chuse the ways of vertue and piety. *Hitherto I have declared thy wondrous works*; and every day brings along with it, new testimonies of thy most fatherly care and providence. But all this onely reproaches me, for my shamefull negligence, ingratitude, and unfruitfulness in the knowledge of the Lord Jesus: and makes me despair of receiving any more of thy Grace: unless thou wilt magnifie the riches of it, in thy patient and long suffering charity towards me. Thou hast required us to put on bowels of mercy, kindness, condescension; forbearing and forgiving one another, if any man have a quarrel against any: And hast taught us such charity as is kind and suffereth long, and beareth all things. And therefore I am encouraged to flie unto thee, and to hope in thee, who hast made thy self the pattern of tenderness and compassion to us in Christ Jesus. There is something of thy self likewise still remaining in me. I fell my heart inclining towards thee; desiring to have a more lively knowledge of thee, and to be made thoroughly good and

Col. 3.12,13.

1 *Cor.* 13.4, 7.

and perfectly like thee. Which emboldens me the more to wait upon thee, and to open my heart for new communications of thy holy Spirit to me. O thou who giveſt food to all fleſh, who ſatisfieſt the cravings of every living thing: deny not the deſires of an immortal ſoul which hungers and thirſts to be filled with the fruit of the Spirit, *in all goodneſs and righteouſneſs, and truth.* Eph. 5. 9. It is not thy pardon onely which I crave, and humbly hope for through thy mercy in Chriſt: but a power from above continually to aſſiſt the holy reſolutions, thou haſt wrought in me; *to deny all ungodlineſs and worldly luſts; and to live ſoberly, righteouſly and godly in this preſent world.* Titus 2. 12. *I have choſen, O Lord, the way of truth: thy judgments have I laid before me.* Pſal. 119. 30. 10, 11, 38. *Thy word have I hid in my heart that I might not ſin againſt thee. I have gone aſtray: but now I will meditate in thy precepts, and have reſpect unto thy ways. I will delight my ſelf in thy ſtatutes: I will not forget thy word. With my whole heart do I ſeek thee: O let me not wander from thy Commandments. But ſtabliſh thy word unto*

thy servant, who is devoted to thy fear. Hold up my goings in thy paths, that my foot-steps slip not.

Psal. 17. 5.

And give me leave, good Lord, to approach to thy Table, and there to dedicate my self again unto thee, and receive fresh tokens of thy grace and favour towards me. I am not worthy, I confess, to be seen in thy sacred presence: But since thou hast wrought in me a will to please thee in all things; I desire that I may humbly appear and profess it before thee: and wait upon thee for a power to doe, according to the purposes of my heart. O thou who searchest the hearts, and knowest what is in man: deal with me according to the sincerity of my soul. And open my eyes that I may see it, if there be any evil way in me: any pride, any covetousness, any impurity, any hatred or uncharitableness. For I renounce them all; and unfeignedly resolve *to doe justly, and to walk humbly with my God.* Mich. 6. 8. *Let these words of my mouth, and meditations of my heart be acceptable in thy sight, O Lord my strength and my redeemer.* Psal. 19. 14. And when I come to thy holy Table, may I feel that thou hast accepted them:

them: by inſpiring me with ſtronger purpoſes to continue in thy obedience; and lifting me up to an higher degree of love to thee and my bleſſed Saviour. Raiſe me, O Lord, ſo high, that I may be out of the reach of the temptations of the World and the Devil: or at leaſt they may never be able to draw me down to follow any ſinfull luſts and deſires. *O Lord hear*;
O Lord forgive: O Lord, Dan. 9. 19.
hearken and doe, according to
thy infinite mercies declared in Chriſt Jeſus; and the moſt comprehenſive meaning of his own holy words, in which he hath taught us to pray, ſaying,

Our Father, &c.

A Meditation afterward at home.

THE next time thou viſiteſt thy Soul, ask it if it obſerved well that glorious Perſon who feaſted thee at his Table: and marked the kind and gracious words which he ſpake unto thee, by the repreſentation of his broken Body, and Blood that was ſhed for thy ſake. Alas! wilt thou ſay, I ſhould not have been here, if I had had a clear view of his glories. He would have carried me to Heaven with him, if my heart had been poſſeſſed with the fulneſs of his love. My eyes are too weak to behold his perfections: my thoughts too narrow to comprehend the unſearchable riches of his grace.

But haſt thou not ſeen ſomething of him? Did not many of his beauteous Graces ſhine fairly in thine eyes? Did he not even force upon thee ſome ſenſe of his wondrous Goodneſs and Charity? And hath he not put himſelf, by ſenſible tokens, into thy very hands; nay, entred into thine heart, and told thee, that he hath deſired it for his habitation? Where is he then? What haſt thou done with him? Are the thoughts of him vaniſhed already out of thy mind? Doth the love of him languiſh and die thus ſoon in thy breaſt? Art thou content to let him go, and ſee him no more till the ſame ſolemnity come about again?

How

How wilt thou be able then to appear before him, at that time? With what face wilt thou look upon him, whom thou slightest so much, as to love any company better than his? Will it not confound thee to think that thou art but a stranger to him, though thou hast been so often with him? And that he can find nothing of himself in thee, no, not after so many professions of the greatest love and friendship to him? O let him see, that he hath not bestowed himself on one that knows not how to value so divine a Guest. Preserve an everlasting memory of his dying love. Never fail to thank him for it every day, with the greatest passion thou art able to excite. Look on him seriously, and study to be like him. Never take off thine eyes from his beauties, till all his lovely qualities be imprinted on thy heart. Imitate his humility and great condescension to us of low estate. Learn of him to be meek and lowly in heart. *Matth.* 11. 29. Walk in love as Christ also hath loved us, and given himself for us, an offering and a Sacrifice to God for a sweet smelling savour. *Ephes.* 5. 2. Purifie thy self even as he is pure. 1 *John* 3. 3. Let thy conversation be without covetousness; and be content with such things as thou hast. *Heb.* 13. 5. Trust in the Lord, and do good: make him thy hope *Psal.* 37. 3.

and!

and thy portion. That as long as thou liveſt, Chriſt Jeſus may be ſeen among men. O what a goodly ſight would it be, to behold our Lord ſtill walking up and down in the world! To ſee the loving, the peaceable, the meek, the mercifull, the Holy Jeſus again upon the earth! Do thou reſolve to be that bleſſed man, in whom he ſhall appear. Let not his image and likeneſs be loſt, whilſt thou art in being: and labour to leave it upon others when thou art dead and gone.

Particularly thou mayeſt reſolve all this Month to meditate often on the PATIENCE of our Lord, under all the rude affronts and cruel pains he endured from his enemies: and the great dulneſs, untowardneſs, and ſlowneſs to believe, which he found in his Diſciples. That ſo *Patience may have its perfect work in thee*; to the *end thou mayſt be perfect, and entire, wanting nothing. For we have need of Patience, that after we have done the will of God, we may receive the promiſe. Reſt in the Lord therefore, and wait patiently for him: fret not thy ſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.* Reſolve not to be diſcouraged in thy Chriſtian courſe, whatſoever it be that thou art to doe or ſuffer. *Warn them that are unruly: comfort the feeble minded, ſupport*

James 1. 4.

Heb. 10. 36.

Pſal. 37. 7.

1 Theſ. 5. 14.

support the weak; be patient towards all men. Remembring that this is the character of those who received the heavenly seed with honest and good-hearts; *that they brought forth fruit with patience.* Luk. 8. 15. And we know that the fruit *of patience is experience;* Rom. 5. 3, 4. *and experience worketh hope; and hope maketh not ashamed.*

The

The Thanksgiving and Prayer.

ALL thy works praise thee, O Lord; they proclaim thy Greatness, thy Wisdom, thy Power, and Goodness, throughout the world. There is no place in Heaven or Earth where their voice is not heard. But the mouths of rational Creatures ought most to be filled with thy praises, whom thou hast made to understand the wisdom and majesty of all thy works. We our selves, O Lord, are fearfully and wonderfully made. Thou hast adorned Mankind with most noble perfections, and given us dominion over the works of thy hand. And after we had despised this honour which thou didst us, chusing to become like the beasts that perish: thou wast pleased to doe us a greater; and to demonstrate an infinite wisdom, power and charity in our recovery by Christ Jesus. I bless thee, O God, for that abundant grace; and for that part and portion which thou hast given me in it. That thou wast pleased to come so lovingly, and dwell

dwell among us and appear in the likeneſs of ſinfull fleſh: to what can I aſcribe it, but thine incomprehenſible love, and readineſs to doe us good? I moſt heartily thank thee, that thou wouldſt ſo mercifully comfort us by thy Divine preſence among us; and encourage us to hope in thee, that thou wilt not deſtroy us. And that thou haſt proclaimed as much by thine eternal Word, and bidden us to hope in thy mercy. Above all, that thou haſt aſſured us by his Death and Paſſion, that thou wilt pardon our ſins; and by his reſurrection, that thou wilt beſtow on us eternal Life. There is no end, O Lord, of thy loving kindneſs. For thou continueſt to give us new aſſurances and tokens of thy good will towards us: and haſt now entertained me at thine own Table, with his moſt precious Body and Blood. It is too little, O God of all grace, to give thee my ſelf, if I had any more to give. All that I can doe, is again and again to give my ſelf to thee. And as I have at thine Altar offered my whole ſoul and body to be employed according to thy holy will and pleaſure: ſo I continue here to renew my devotion to thee; and to oblige my

ſelf

ſelf by repeated vows to be thy ſervant. I hope I ſhall never ſuffer thy love to ſlip out of my mind; nor forget the promiſes wherein I ſtand ingaged to thee. Yea, that thou in thine abundant goodneſs wilt always accompany me by thy holy Spirit, (which our Lord hath bid me expect from thee,) to preſerve alive his memory in my heart: that I may ever be a follower of him in poverty of ſpirit, in meekneſs, in mercifulneſs, in purity of heart, in peaceableneſs and ſtudying to be quiet. *And the Lord*

2 Theſſ. 3. 5. *direct my heart to the love of God, and the patient waiting for Chriſt.* That I may endure all the troubles of this life with a compoſed conſtant ſpirit; and never repine at any thing that befalls me. That I may chearfully ſuffer for righteouſneſs ſake; and taking up my Croſs

Heb. 12. 1, 2. *run with patience the race that is ſet before me: looking unto Jeſus, the author and finiſher of our faith; who for the joy that was ſet before him, endured the Croſs, deſpiſing the ſhame, and is ſet down at the right hand of the Throne of glory.*

Now

Now the God of patience and consolation grant us all to be like minded one toward another, according to Christ Jesus. Rom. 15. 5, 6, 7. That all Christian people may *with one mind, and one mouth, glorifie thee our God: and receive one another, as Christ also received us into thy glory.* Unite our hearts in love and charity, and give us grace *to follow after those things which make for peace and things wherewith one may edifie another.* Rom. 14. 19. O that the power of all Christian Kings and Rulers may be employed to be a terrour to all evil doers; and to give praise and encouragement, to all that do well. That all the servants of the Lord in holy Offices may *be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.* 2 Tim. 2. 24. And all those that are under their care, may have the grace *to esteem them very highly in love for their works sake: and laying apart all filthiness and superfluity of naughtiness, receive with meekness the ingrafted word, which is able to save their souls.* 1 Thes. 5. 13. Jam. 1. 21. I recommend

mend to thy mercies all the poor, the sick, the fatherless and widows; and whosoever are in any distress: that they may remember the words of the Lord Jesus,

Luke 21.19. *and in their patience possess their Souls.* And *the Lord*

2 Tim. 4. 18. *deliver us all from every evil work: and preserve us unto his heavenly kingdom: to whom be glory for ever and ever.* Amen.

May.

May.

Meditation ſome day before the Sacrament.

CAſt your eyes now on the beautifull face of the earth, and ſee how all things ſmile upon you. How God hath crowned the Year with his goodneſs, and cloathed the Paſtures with Flocks, the Gardens with Flowers and Fruits, and the Vallies with Corn.
How the little Hills, as the Pſalmiſt ſpeaks, are girded with gladneſs; and every Creature ſhouts for joy and ſings. And then think with thy ſelf, how uncomely it is that thou ſhouldſt be the onely dull and ſilent thing; whom the Lord hath adorned with greater riches and honour; and ſet over all the works of his hands. Think what nobler beauties he hath made thee to behold, and ſet before thy mind: even himſelf in all his glory, which ſhines upon thee in the face of Jeſus Chriſt. Think how he calls thee to a Paradiſe of delight, now that he hath invited thee to his holy Table; where he repreſents unto thee the Son of his love, the expreſs image of his perſon,

Pſal. 65.

perſon, and all the happy fruits of his manifeſtation in our fleſh. Bid thy ſoul therefore awake, and meditate on his humble deſcent from Heaven for our ſake, with the acclamations of all the Heavenly Hoſt; on all his miraculous works of charity; his holy and uſefull life; his bitter paſſion; his bloudy and ſhamefull death; his glorious reſurrection and aſcenſion; his power at the right hand of God; and all the benefits he hath by theſe means obtained to us, and crowned our nature withall. Bid it ſing aloud, and give praiſe, and ſhout for joy. Stir up all that is within thee, to bleſs his holy Name. That while all things round about thee are freſh, and ſpirituous, and full of life; thou mayſt not remain the onely dead and heartleſs creature: but ſpring up together with the reſt, in all the acts of ſpiritual life. Say to thy ſelf, what a new world do I ſee? God dwelling here among men. *God in Chriſt reconciling the world to himſelf, not imputing their treſpaſſes unto them.* Friendſhip made between Heaven and Earth. *Death ſwallowed up in victory.* The gate of Heaven opened to all Believers. Jeſus our forerunner, there already enthroned, waiting for all his faithfull followers; and filling them now with good hope, peace, and joy in the Holy Ghoſt.

O what a glorious ſight is this: which the Angels themſelves admired! What a *new heaven and new earth* ſhould this have made, *where-*

in

in dwelleth righteousness? What ails us, that we do not all become new creatures? And *beholding as in a glass the glory of our Lord, are not changed into the same image, from glory to glory; even as by the Spirit of the Lord?* I am ashamed of my barrenness in the knowledge of Christ Jesus: into whom I was ingrafted long ago. It is high time to be more fruitfull in all good works. For he hath said, that *every branch in me that beareth not fruit, my Father taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. And herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.* I will go therefore and open my heart to him who is the root and fountain of life; that I may derive new spirit, vigour and strength from him. I will go and declare, that I believe in him: that I have placed my hope, my comfort and satisfaction in his love; and value his favour and blessing more than all the world. I will shew him how I long to be changed more and more into his divine Image: and am resolved *to abide in him, and that his word shall abide in me.* I will give him all the assurance of it I am able; by renewing my covenant with him; and making a chearfull oblation of all that I am, and have, and can doe, unto his service. Then sure he will communicate more of himself unto me. I shall feel his divine power and virtue quick-

John 15. 2, 8.

Verse 7.

ning

ning me: *and because he lives,*
John 14. 19. *I shall live also.* The Sun when he returns to visit us with his warmth, doth not more revive all things, and renew the face of the earth, than I shall find him enlivening and renewing me: that I *may have my fruit unto*
Rom. 6. 22. *holiness, and the end everlasting life.* For he himself hath said,
John 15. 7. *If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you.* Be it unto me, O Lord, according to thy word. I ask nothing, but that I may still have the grace to continue in thy love, by keeping thy Commandments. That I may grow and increase in wisdom and holiness; and be filled with all the fruits of the Spi-
Gal. 5. 22. rit. With *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance:* and that they may abound in me more and more, to thy praise and glory. *Amen.*

The

The Prayer ſome time before.

O Moſt bleſſed God, who art moſt lovely in thy ſelf and in all thy works: and full of love and kindneſs to us whom thou haſt made to underſtand thy glorious perfections. Thou art beloved of all thoſe that ſeriouſly fix their eyes on the beauties of thy Holineſs, Wiſdom and Goodneſs; and obſerve thy bounty to all thy Creatures. Thouſands of Angels and Saints thou haſt, whoſe hearts burn continually with love to thee: and thou haſt had many faithfull ſervants that have died for the love of thee. I am one of thoſe fools and ſenſleſs wretches, that have loved every thing better than thee my Creator, and mercifull Saviour. While others have burnt in the fires for thee, I have been unwilling ſometimes to take the pains of a few ſerious thoughts about thee. And my mind, at beſt, is apt to ſtart away from that moſt heavenly employment: it is hard to think, even of thy ſurpaſſing kindneſs to me without interruption,

but

but for a few moments. I am too unlike the ancient Disciples of the Lord Jesus: being prone to content my self with reading or hearing thy Word; with speaking of thee, or praying to thee: and all many times without any love, or but with little affection to thee. Yea, while I make mention of thy love, I am not so much in love with thee, as it deserves. I have beheld the Sun of righteousness shining upon me, and received the dearest pledges of thy loving kindness, without that warmth and heat of love which it might have excited. The liveliest Truths have not penetrated so deep, as they should, into my heart. But though thou hast been pleased to intreat so earnestly, and promise so liberally, as if thou shouldest be indebted to me for my love; it hath many times but little stirred this dull soul towards thee. Thou hast loved us so much as to purchase our love at any rate: having redeemed us with thy Son's Blood, which is the greatest price; and called us to thy Kingdom and Glory, which is the greatest reward: but alas! how unconcerned have I been, too often, in all these wonders of thy love?

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I am ashamed of my self. I blush to think that after so long acquaintance with thee, I should love thee and delight in thee to no higher a degree. Which is the onely thing, next to thy Grace, which pities our weaknesses, that gives me hope I shall at last love thee far better. Still make me more ashamed, that after all thy care and pains thou shouldst see so little of thy self in me. And assist me by the power of a mighty grace, which I will endeavour to improve, to fix mine eyes more stedfastly on thee, and to stay my thoughts with thee; till I love thee so much as to be changed into thy likeness. Now that I am going to commemorate thy love in Christ Jesus, let not my ingratitude provoke thee to absent thy self from me; but according to the gracious Covenant thou hast made with us in his Blood, be mercifull to my sins, and remember not mine iniquities against me. Make me know and feel that thou dost pardon me, by exciting holy resolutions in me to purifie my heart more perfectly; and disposing me intirely to love thy holy nature and will, and conform my self unto it in all things. *O that all carnal affecti-*

ons may die in me, and all things belonging to the Spirit, may live and grow in me. That I may have power and strength to have victory, and to triumph against the Devil, the world and the flesh. That I may utterly hate every thing that is evil; and cleave most affectionately to that which is good. Yea, that I may hate even Father and Mother, and the dearest thing in this World, rather than sin against thee and forsake thee. That no relation, no pleasure, no profitable enjoyment, may ever turn my heart from thee, but rather draw me to thee, and make me more in love with thee. All thy Creatures may justly complain of me, if I should not love thee above them all. But how shall I answer it to our Lord Jesus, if his love should not constrain me? O that the spirit of thy ancient Saints may hereafter possess my heart. That I may cry *out*
Psal. 143. 6. *after God, even the living God. That I may watch for*
63. 8. *thee, more than they that watch for the morning: And my soul may follow hard after*
119. 20. *thee: and even break for the longing it hath to thy judgments at all times.* That I may

I may be a *diligent follower of their doctrine, manner of life, purpose, faith, long-suffering, and patience.* O that the *words of thy mouth may be sweeter to me than the honey and the honey-comb.* That I may *delight my self in thy commandment which I have loved.* And the light of thy countenance may be better to me than life it self. *Amen.*

2 Tim. 3. 10.

Psal. 119. 103.

Psal. 119. 47.

Confirm and strengthen, good Lord, all these holy desires and disposition which thou hast wrought in my heart; that they may ripen into all the fruits of righteousness, which are by Christ Jesus to thy praise and glory. In his holy words I farther recommend my self to thine infinite mercies, saying,

Our Father, &c.

The Meditation afterward at home.

O *Love, what hast thou done?* said an holy man, when he thought of the Mercies of God in Christ Jesus. Thou broughtest the Son of God down from Heaven, and madest him appear in the likeness of Man. Thou broughtest him to his Cross, and madest him an offering of a sweet smelling savour unto God. *O Love, what wouldst thou not doe* (mayst thou say to thy self) if thou didst but possess our hearts? That which made him like to us, and brought him down hither, would make us like to God, and carry us up to Heaven. If I did but love God, what could he demand of me which I should not immediately doe? How naturally should I study to please him? How easie and delightfull would it be to comply with his will? and what a favour should I count it, that I might know his will which I am to doe? None of his Commandments would be grievous to me; but all his ways pleasantness, and all his paths peace. And will it not be very strange, if I should not love him: who hath loved me so much, and is still demonstrating his kindness to me? I must forget my belief if I should not love him: and *that* he will not let me forget; but calls me often to his holy Table, and feeds me with the sweet remembrance of him. There he represents to me that which I continually profess to believe.

lieve. That he is the Father Almighty, of whom the whole family of Heaven and Earth is named. That Jesus is his onely Son our Lord; that he was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified and put to death, rose again, ascended to God's right hand, and will come at last to judge the quick and the dead. This is my Faith. May I never make confession of it without feeling it excited *to work by love.* Gal. 5. 6. May it always call to mind the vows I have made *to live by this faith of the Son of God.* 2. 20. May it *purifie my heart*; Acts 15. 9. that when he shall appear again and come to judge the world, my *faith may be found to praise, and honour, and glory.* 1 Pet. 1. 7. Amen.

This was the reason, you may here consider, that good man anciently advised all Christians to repeat the Creed every morning. Not as a Prayer, or a preservative from sin, meerly by the force of the words: but to put them in mind that they were the followers of Jesus, who had done and suffered so much for them; and to quicken themselves to love and to good works, which are the natural fruits of faith in Christ. Resolve therefore to reflect on it, for this end. Shew that thou dost willingly remember the Lord Jesus, and studiest to stir up his love in thy heart: and hast not

onely ſome ſudden flaſhes of it forced upon thee, by the meer greatneſs and power of his love. Think that thy love to him will grow faint and cold without theſe endeavours: ſo that it will be a doubt to thy ſelf (O how uncomfortable is that?) whether thou loveſt him or no.

And the better to preſerve it, thou mayſt reſolve particularly to meditate often, all this Month, upon this piece of Chriſt's love, in inſtituting and ordaining, juſt before he died, theſe HOLY MYSTERIES at this divine Feaſt, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. O what a kindneſs was this, mayſt thou think with thy ſelf! what wonder of love, which is here fairly repreſented to us, and ſet before our Eyes! What a pleaſure is it to ſee our ſelves thus beloved of the Sovereign of the World! to behold our ſelves in the arms of the Almighty, the onely wiſe, and all-ſufficient good! who will never fail to take care of us, provide for us, direct, ſupport, aſſiſt, comfort and protect us: yea, and eternally bleſs us. This is love indeed, that we have ſuch pledges given us of his everlaſting kindneſs: that we ſhall ſee him in the other world, where we ſhall know him and love him as much as we can deſire. Nay, what an happineſs is it that we can love him at all? And that he will take ſuch care to excite our love to ſo great

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an height in this World? O what pleasures have I felt in loving him; and offering my heart with sincere affection to him! How doth my will sweetly melt into his; when I think how good he is, and how much I am obliged to him! We should never have praised him so much, if he had not thus represented his love to us: And that, together with entire friendship and concord (to which he also here ingages us) is the happiness of Angels and glorified Spirits. I will never cease to think of these pleasures, that I may never cease to enjoy them: but be still more and more praising thee, till I come to praise thee in the company of the Blessed.

The Prayer and Thanksgiving afterward.

O Most holy and ever blessed God; thy Name, alone is excellent; thy Glory is above the Earth and Heaven. All the heavenly Powers continually proclaim thy Greatness; and raise themselves, not thee, by admiring, loving and praising thy eternal Majesty. I most humbly adore and extoll thy unsearchable Wisdom, thy uncontrollable Power, thy boundless Goodness; and thy unspotted Holiness and Truth. It is a shame, I acknowledge, that ever I should think of esteeming or loving any thing like to thee, who art so infinitely above all the World; and it being so impossible for me to be safe or happy, but in thy love. And it is no less shame to make mention of thy Name, without the greatest joy and satisfaction of heart in thy love and favour. For thy Wisdom is the surest guide and most certain director: thy power is our strength and safeguard: thy good providence is our all-sufficient treasure: thy Holi-

Holineſs and Truth is our ſecurity: thy Goodneſs is our hope and comfort: thy unerring Will is our ſatisfaction, in all events that here befall us. I cannot wiſh, when I ſeriouſly recollect my ſelf, to live in a World without thee. It would be better not to be at all, than to be forſaken of thee, and left to the conduct of my own childiſh thoughts and deſires; and to the protection and proviſion of my own weakneſs. How much do I owe thee, even for this knowledge of thee? And I have had daily, yea minutely experience of thy loving kindneſs, ever ſince I had a being. A great number of thy Creatures ſerve me, and miniſter unto my content and comfort, by thy command. And thy own Son is become a ſervant to me, and ſubmitted himſelf to the vileſt ſtate and condition for my happineſs. I deſerve not to live, if I ſhould not love thee entirely. For thou art every day adding new fewel to my love, and taking care that it may never go out. What tokens of thy love hath this day brought along with it to my Soul? Thou haſt given me leave to wait upon thee, and feaſt with thee at thy own Table: To ſee the love that the Lord Jeſus

bare and ſtill continues to me; that I may be ſtill more induced to love thee, and ſtrongly engaged to be ſo happy, as to continue in thy love by cordial obedience to thee. Who can look on thee, O bleſſed Lord, and not love thee? Who can think of what thou haſt done unto us, and not devote himſelf eternally to thy love and ſervice? But alas! our eyes are weak; our thoughts are ſhort and tranſient; we are ſoon weary of beholding, and thinking even of thy love. Direct my thoughts therefore by thy mighty power more ſtrongly towards thee. Faſten in my mind a more lively remembrance of thee: that I may, at leaſt, be often looking back unto thee, and delight to reflect upon thy wondrous love. *Turn mine eyes from beholding vanity and quicken thou me in thy way* And, O that all my love may be changed into obedience; that I may be ever very fearfull to diſpleaſe thee; and carefull to omit no part of the duty I owe thee: but I may ſpend my days in acts of holy love towards thee and towards all men. That I *may rejoice evermore: pray without ceaſing:*

Pſ. 119. 37.

1 Theſſ. 5. 15, 16, 17, &c.

ſing: in every thing give thanks: prove all things, and hold faſt that which is good: never rendring to any man evil for evil: but ever following that which is good, both among our ſelves, and to all men.

And I deſire the happineſs of all Mankind: eſpecially that the *Faith* of all Chriſtian people may *grow exceedingly, and the charity of every one toward each other may abound.* That ſo they may *adorn the doctrine of God our Saviour in all things:* and recommend his Religion, effectually, by their good and innocent lives, to all the World.

2 Theſſ. 1.3.

Tit. 2. 10.

Give the King thy judgments, O God: that he may judge thy people with righteouſneſs, and thy poor with judgment. That the greater powers may bring peace to thy People, and the leſſer alſo, by righteouſneſs. That they may judge the poor of the people, and ſave the children of the needy, and break in pieces the oppreſſour. That we may all fear thee, as long as the Sun and Moon endure, throughout all generations.

Pſ. 72.1,&c.

Now

2 Thess. 2. 13, 14. Now unto him that *hath chosen us to salvation, through sanctification of the Spirit; and belief of the truth: whereunto he hath called us by the Gospel, to the obtaining of the glory of the Lord Jesus Christ,* be thanks and praise, and love and obedience rendred, world without end. *Amen.*

June.

The Meditation some day before the Sacrament.

IS it possible that the great God should be *manifested in the flesh?* And that he should *purchase* those who were his Creatures, sinfull Creatures, *with his own blood?* Surely we do not believe this. How joyfull, how thankfull should we be; how holily, how purely should we live; if we thought our selves so nearly related to him? What faith, what hope should we place in him? How confidently should we trust our selves, and all we have with him? How willingly should we resign our selves to his pleasure, who hath not thought this too much to doe for us? And how contentedly should we want what he pleases not to give, who hath done us such an honour, as to marry us to himself? If he had taken hold of the Nature of Angels, and laid down that life, that precious life which was spent for us, for their redemption; how much would those heavenly,

1 Tim. 3. 16.

Acts 20. 28.

heavenly Creatures have loved him? And yet, now that he is desirous of our little love, he cannot have it. O my Soul, what is become of that love which thou lately professedst to him? I thought the last time we were at his Table, that thou wast mightily sensible of his love, and wouldst never cease to love him. Didst thou not protest, that nothing was so dear unto thee as thy Saviour, and his Commands and precious Promises? That thou hadst rather lose thy life, than lose his favour? And didst thou not resolve that thou wouldst preserve it as thy life, by all the acts of love to God and Man? O how easily do we forget the greatest benefits? How apt are we to pay him onely with liberal promises? If he had not made us this new invitation to his Table, it is possible we might have forgotten that we have any obligations to him. But this sweet voice of thy Saviour, which calls upon thee, saying, Come, *do this in remembrance of me*, how doth it awaken and revive that love, which sometime I felt in my heart to him? Thanks be to his goodness for this new opportunity to acknowledge his love, and to profess my own. I hope in time I shall love him to the height of my desires: and by these frequent remembrances of him, become perfectly like him.

Though very unworth therefore of this new favour, who have been so unmindfull of the old, I will go into his house, and present my self at his Altar: if it be but to declare that

that I belong to him; and am not willing to loſe his bleſſing. I will ſhew him at leaſt that I do not quite forget him; and have a mind to become a better Chriſtian. But how is it poſſible, that I ſhould ſee the repreſentation of his mighty love, that I ſhould behold his pains and agonies for my ſake; and doe no more than tell him that I keep him in mind, and intend to obey him? I cannot chuſe but vow my ſelf intirely to him. I muſt bind my ſelf in the moſt ſacred Covenant, to keep his Commands. I can do no leſs than aſſure him again that I *love righteouſneſs, and hate iniquity:* and will chuſe death, rather than to diſpleaſe him. Nay, I will reſolve never to ceaſe to renew theſe vows; and multiply my engagements: and then at laſt, ſure I ſhall become ſtedfaſt in his Covenant, and

delight my ſelf greatly in his Commandments. My ſoul ſhall keep thy teſtimonies, and love them exceedingly. My hands alſo will I lift up unto thy Commandments which I have loved: and I will meditate in thy ſtatutes. So ſhall I keep thy Law continually, for ever and ever. I will rejoice at thy word, as one that findeth great ſpoil. And love thy Commandments above gold, yea above fine gold. The Law of thy mouth ſhall be dearer unto me, than thouſands of gold and ſilver.

Pſal. 112. 1. Pſ. 119. 167, 48, 44, 162, 127, 72.

Let us go, my Soul, and thank him heartily, as for other benefits of his Paſſion, ſo for theſe hopes I have of becoming ſo perfectly

perfectly in love with him, that I shall exactly resemble him.

Psal. 42. 11. *Hope in God, for thou shalt yet*
Psal. 66. 18, 19, 20. *praise him, who is the health of thy countenance, and thy God. If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me: he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me.*

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The Prayer ſome day before the Communion.

O Moſt High and Holy one, who canſt not be comprehended by our ſhallow thoughts, nor by any other thing, but onely thy ſelf. Though inconceivably beneath thine infinite Majeſty, and alſo a miſerable ſinner, I make bold, in the Name of the Lord Jeſus who is my hope, with humble reverence to proſtrate my ſelf before thee. Acknowledging that thou art my maker, my Lord and Sovereign; and that I being the work of thy hands, muſt needs be thy ſervant and ſubject. Yea, thou haſt given me leave every day to call thee Father, and owneſt me for thy Child. With what fear and aſtoniſhment, with what grief and ſorrow, doth it become me to lie in thy preſence? How heavily have I condemned my ſelf by theſe acknowledgments? For I have not always honoured and ſerved thee as my Creator, nor loved and delighted in thee as my moſt gracious Father, nor obeyed and ſubmitted to thee in all things, as my Sovereign Lord and Maſter.

ſter. I have too oft rebelled againſt thine Almighty Power and Authority, and ſpurned againſt the bowels of thy love, and broken thy moſt holy Laws, and violated that faith which I profeſſed in my Baptiſm, and have many times ſince plighted unto thee. Thine Almighty mercy accuſes me. The paſſion and torment, the death and reſurrection, the threatnings and promiſes, all the love of my dear Saviour condemns me; and ſo do the mighty works, and the gracious inſpirations of the Holy Ghoſt. And yet I have no whither to fly, nothing to truſt unto, but that Almighty mercy; the paſſion and love of our Lord; the power and grace of the Holy Ghoſt. How ſhall I hope for pardon from that love which I have offended? and look for mercy from thoſe tender mercies which I have too much ſlighted? With what confidence can I expect a remedy from that power which I have reſiſted? O the long-ſuffering and patience of my God! O the infiniteneſs of thy mercy! and the precioufneſs of that Blood, that can waſh away ſo many tranſgreſſions againſt it ſelf! I adore thee, I thank thee, O God, who *haſt ſet forth*
Rom. 3. 25. *Chriſt Jeſus to be a propitiation*

tion through faith in his blood. By his Cross and Passion, good Lord, I hope to be delivered; and wait on thy mercy for the power of his holy Spirit, to *wash me throughly from mine iniquity, and cleanse me from my sin.* Psal. 51. 2. Assist me thereby, I most humbly beseech thee, to *purifie my self from all filthiness both of the flesh and of the spirit:* 2 Cor. 7. 1. to purge my mind, my affections, my passions, from whatsoever is offensive to thy pure eyes, who canst not approve of iniquity. For I would have *no uncleanness, no inordinate affection, no evil concupiscence and covetousness, no anger, wrath, malice, or evil speaking* Col. 3. 5, 8. to be found any more within me. And now that I am about to remember the death of Jesus, help me to mortifie all these more perfectly, and to hate them worse than death. Behold, O Lord, I abandon all worldly lusts. My soul is open; and I have emptied my heart, to receive the fulness of thy Grace. Take an absolute possession of me; rule in me by thy Laws; guide me by thy counsels; fill me with

thy

thy love; ſatisfie me with the comfort of thy promiſes; and refreſh me with thy divine joys: that I may have a great delight to be thy faithfull and obedient ſervant. O that I may feel, at thy Table, the livelieſt apprehenſions awakened in me of what thou haſt done for my ſoul. Hold my thoughts cloſe unto thee; inſpire me with devout Meditations; ſtrengthen and increaſe in me all good reſolutions; and enable me to bring them to good effect. I know thou never faileſt thoſe that heartily ſeek thee. Our Saviour hath bid us ask and we ſhall receive, ſeek and we ſhall find, knock and it ſhall be opened to us. Fulfil then, O gracious Lord, all my petitions: ſo give unto thy ſervant what he humbly asks, let him that ſeeks find, open the gate to him that knocks: that I may be made partaker of Chriſt's moſt bleſſed Body and Blood. And feeling the comforts of holy fellowſhip and friendſhip with him, and ſtudying to maintain it by a pure and blameleſs life; I may now and ever triumph in thy Salvation, and ſing thy praiſes in thy Church on Earth, and among thy Saints and Angels in Heaven: giving honour, bleſſing, power, and

and dominion unto thee, O Father Almighty, and unto thy Son Christ Jesus to all Eternity. *Amen.*

Our Father, &c.

A Me-

A Meditation afterward at home.

DOst thou mind, O my Soul, what thou sayest, when every day thou callest God, Father: thy *Father which is in Heaven?* How happy art thou, if thou art beloved of God Almighty? so beloved, that the Lord of Heaven and Earth is thy *Father?* What is there that thou canst desire, what canst thou long for beyond this? How well satisfied and contented shouldst thou be in the poorest condition; how well assured that all shall be well with thee, if thou art sure of this one thing, that he is thy Father? and what should make thee doubt of it, though so great an honour? Where hast thou been now? What hast thou been doing? Hast thou not been with Jesus? Hast thou not professed thy self a Christian? *And truly their fellowship is with the Father, and with his Son Jesus Christ.* He hath shewn thee the love which God bears to thee. He hath bidden thee, by those tokens, rest assured that he will never cease to love thee. For he hath given himself to thee; and thou hast given thy self to him. The Covenant of Friendship and Eternal Love hath been renewed between us. Thou hast made oath again of fidelity to him; and he hath sworn in his Holiness, that he will not take

1 John 1. 3.

take his loving kindness from thee, nor suffer his faithfulness to fail. O how rich is he, that possesses God; and is heir of his immortal glory! How chary should we be of this inestimable wealth? How void should we be of all other cares, but onely this; to preserve the love of our heavenly Father? What should covetousness do in that heart, which enjoys such a treasure? What should Ambition, what should Vain-glory do in him, that can boast of the honour of having God for his Father? Need he fear that he shall want, who is so well provided? Should he murmur or repine, who hath such fulness? Is there any cause of anger, if our Father be not angry? Shall we be uncharitable to any, who partake of such great charity? Watch, O my Soul, and walk circumspectly, that thou lose not such exceeding abundant grace, as this which is bestowed on thee. Go forth in this new strength and comfort which thou hast received, and perfect thy conquests over the World, the Flesh and the Devil: and resolve that nothing shall separate thee from the love of God in Christ Jesus our Lord.

Well mayest thou stand to this resolution, if thou remembrest that he is thy Father, For what is it that hath tempted thee, and drawn thine heart at any time from him? Nothing but a little short pleasure. Nothing but a vain, and many times foolish, breath of

of a mortal man; whose breath is in his nostrils, and must shortly die, and all his thoughts perish. Nothing but that which the Moth can corrupt, or the Rust consume, or a Thief dispoil us of. Nothing but a fading beauty, which sickness or time will certainly bring to decay. What are all these to the pleasure of pleasing God? to the commendation and praise which comes from unerring and eternal wisdom? to the durable riches, honour and beauty which our heavenly Father will give us for our portion? Our hopes in him now are infinitely better, than any thing else. The love of such a Father is more worth, than all that the whole World can do for us. Value thy self highly then, upon this account: and never call him Father more, but with the greatest joy and contentment of heart. *Be carefull for nothing, but in every thing by prayer and supplication with thanksgiving, let thy requests be made known unto him.* Look often into thy heart, and ask if he be there: and say. It is enough; God is my Father, in this will I rejoyce. *The peace of God which passeth all understanding, shall keep my heart and mind through Christ Jesus.*

Phil. 4. 6, 7.

And here you may resolve all this month, to meditate often upon the great FAITH and confidence which he reposed in his heavenly Father, and expressed when he died, saying; *Father, into thy hands I commend my Spirit.*

Luke 23. 46.

He

He trusted himself with him, that he should have a blessed resurrection. *His flesh rested in hope; that he would not leave his soul in hell, neither suffer his holy one to see corruption.* Acts 2.26,31. Though he was then scorned, abused, made the vilest of men, and shamefully put to death upon a Gibbet; yet he took God's word for it, that he should rise, and reign, and be glorified eternally; triumphing over all his enemies, Hell and Death it self. Do thou labour to imitate him in this holy Faith, both for all the things of this life, and of that which is to come. Form thy self to an habitual trust in God's carefull Providence, and precious Promises; and *commit thy self unto him in well-doing.* Take care of that only; and leave all the rest, with an assured confidence, to him. *Let thy conversation be without covetousness; be content with such things as thou hast: for he hath said, I will never leave thee, nor forsake thee.* Heb. 13. 5,6. *So that we may boldly say, The Lord is my helper, and I will not fear what man can do unto me. This is the promise that he hath promised us, even eternal life.* 1 Joh. 2. 25. And these things *saith the AMEN, the faithfull and true witness, the beginning of the Creation of God; If any man hear my voice, and open the door, I will come in to him, and* Rev. 3. 14, 20, 21.

 will

will sup with him, and he with me. To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.

The

The Thanksgiving and Prayer afterward.

I Return unto thee, O most great and glorious God, all praise and thanks, for thine infinite, inconceiveable Mercies to us the Children of Men. It is but just and reasonable that I should acknowledge thee with the heartiest affection, and the greatest chearfulness of spirit, who hast made us, and redeemed us, and sent thy holy Spirit to sanctifie us, and designed us to immortal glory. All the Host of Heaven is continually praising Thee. The Thrones, the Dominions, the Principalities and Powers; the Apostles, the Prophets, the Martyrs and all the blessed, *rest not day nor night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.* Rev. 4. 8. Thou ever wast, and ever wilt be the fulness of Wisdom, Power, Bounty, Holiness and Truth: and therefore it is not only my just duty, but my happiness to unite my heart with all that glorious Company; and to bless thee, O Father

of Mercies, who haſt brought me forth out of nothing, and made me ſuch an excellent Creature, and ſent thy Son to ſeek and to ſave me when I was loſt; and purchaſed me to thy ſelf by his Blood, and waſhed me in the Laver of regeneration, adopted me for thy Child, inſtructed me in thy holy Goſpel; guided me hitherto by thy faithfull Miniſters, admitted me to the Communion of Saints, and fed me with the Body and Blood of my deareſt Saviour. Bleſſed be that Goodneſs, which hath ſent the Holy Spirit ſo often to viſit me, to comfort, aſſiſt and conduct me through the dangers of this World: and which ſtill continues its Grace unto me; though I have not always given that reverence, attention and obedience to its heavenly motions, which I ought. Every day gives me new occaſions to ſpeak good of thy Name. And now particularly, I am bound to render thee my thanks for the ſweet refreſhments of that holy Feaſt, of which I have been partaker; for the new reſolutions thou haſt wrought in my heart; for the freſh pledges of thy love; for the aſſurance thou haſt given me that thou art my Father who wilt

ever

ever take care of me; * ——— for the joys I feel in thy fatherly love; for the comforts of Brotherly kindness; for all the pleasure of thy House, the fore-tastes of Heaven, and the hope of everlasting life. *I will greatly praise the Lord with my mouth, yea, I will praise him among the multitude.* Ps. 109. 30. *I will love the Lord, because he hath inclined his ear unto me. I will call upon him as long as I live.* 116. 1. *Seven times a day will I praise thee: because of thy righteous judgments.* 119. 164. I will trust thee; and commit my self intirely to thee. I will always hope in thy mercy; and depend on thy power and faithfulness; and satisfie my self in thy kindness, care and fatherly Providence; and glory in this, that *I know and understand that thou art the Lord, which exercisest loving-kindness, judgment and righteousness in the earth: for in these things are thy delight.* Jer. 9. 24. And therefore I wait on thee, from whom

* *Here pause a little, that your hearts may be transported and over-joyed in the thought that God is your Father.*

cometh my help and my ſalvation, for the conſtant ſupply of thy holy Spirit, which I believe thou wilt give to thoſe that ask it, to ſtrengthen and enable me to pay thee my vows continually. Maintain, good Lord, ſuch a ſenſible remembrance in me, of thee and of thy love; that my heart may always

Pſal. 119. 36. be *inclined to thy teſtimonies; and not unto covetouſneſs.* That I may ſerve and pleaſe thee in all purity, heavenly-mindedneſs, ſimplicity, charity, humility, contentedneſs of ſpirit, faith, hope and joy in the Holy Ghoſt. *In the Lord*

56. 10. *will I praiſe his word. In*

119. 114. *thy word do I hope. Stabliſh thy word unto thy ſer-*

38. *vant who is devoted to thy fear. Let, I pray thee, thy*

76. 77. *mercifull kindneſs be for my comfort, according to thy word unto thy ſervant. Let thy tender mercies come unto me, that I may live, for thy Law is my delight.*

And I heartily deſire the Salvation and welfare of all Mankind: eſpecially that all Chriſtian people may underſtand their happi-

happineſs; and *walk worthy of the Lord, who hath called them to his kingdom and glory.* And as thou haſt given Kings and Princes a ſupreme Authority over others: ſo their ſpirits may be raiſed to a greater height of Chriſtian Wiſdom; that they may think it their trueſt glory to be like unto thee, in doing much good to all their Subjects. Bleſs our Sovereign with a happy and proſperous Reign; *that in his days the righteous may flouriſh, and abundance of peace, that the needy may be delivered when he crieth; the poor alſo and him that hath no helper.*

1 Theſ. 2. 12.

Pſal. 72. 7. 12.

A Father of the fatherleſs, and a Judge of the widows, is God in his holy habitation. Thou, O God, haſt prepared of thy goodneſs for the poor. Thou giveſt food to the hungry; and looſeſt the priſoners; and preſerveſt the ſtrangers: and raiſeſt them that are bowed down. I recommend them, and all miſerable people unto thy Fatherly pity and protection, who reigneſt Lord of all

Pſ. 68. 5. 10.

146. 7, 8, &c.

for ever and ever. *Let all*
Psal. 70. 4. *those that seek thee, rejoyce, and be glad in thee: And let such as love thy salvation say continually, Let God be magnified. Blessed be the name*
113. 2. *of the Lord, from this time forth, and for evermore.* Amen, and Amen.

July.

July.

The Meditation ſome day before the Communion.

HOW can I think that I love my Saviour ſo dearly, as I ought? And without love who can be welcome Gueſts at his holy Table? They are often in my thoughts, whom I love with a ſenſible paſſion. My mind is perpetually looking towards them. I delight in their company and converſation; and ever labour to recommend my ſelf to their affections, by conforming my ſelf to their will and humour. How do I ſtudy to pleaſe them? And if they will tell me what will pleaſe them, O how glad am I of the opportunity to ſerve them? Nay, I can croſs my ſelf and my own inclinations, to follow theirs; I love they ſhould be honoured and eſteemed by all. I am much caſt down, if I have given them any diſguſt: and not a little troubled, that others have offended them, or done them any wrong. O that I felt but this little ſign of a tender love and regard to my ſweet Redeemer! that my heart were wounded (now

that I am going to behold his Wounds) for the just offence I have at any time given him; and the great forgetfulness and ingratitude of most of those that are called by his Name. He may well be displeased, if it be but for the defects of my love, and the coldness of my affection to him, who hath deserved to be remembred with the greatest passion. For I have long professed love to him. I have received many testimonies of his special kindness to me; and given many assurances of mine to him. And yet how pale and dim are those marks of a great love to him which are plainly visible in me to others? Am I ever casting mine eyes towards him? Doth he often present himself before my mind, and feelingly touch my heart? Am I never better pleased, than when I am going to him? Is the question rather what will please him, than whether I shall do it? He hath declared his will in his holy Gospel; am I glad to hear of it, and read it, and very desirous to know it in all things? Can I forsake my own will chearfully, to follow his? And doth it grieve me much that his excellent Laws are not observed; and that all Christians do not love and honour him?

O Lord, thou knowest our weakness, and how hard it is to keep our minds and hearts so stedfastly fixt upon invisible things. And in great pity therefore hast ordained holy Mysteries, for a frequent remembrance of thee; and to represent thy self and thy love more

more ſenſibly to us. By this means I hope to grow in time to a perfect love; ever bearing thee in mind; and delighting to give thee thanks and praiſe; and conforming my ſelf to thy bleſſed Will; and deſiring and ſtudying that thy Name may be hallowed and honoured by me, and all men elſe throughout the world. This hope incourages me to go to thy Table, though very unworthy to be entertained by thee. There I hope alſo, my Lord will meet me, and ſpeak kindly to me; as one that loves him, at leaſt, a little better than any thing beſide; and is reſolved and determined to love him more and more. He invites us thither to increaſe our faith, and to nouriſh our love, and to ſtrengthen our hope, and to excite our gratitude; and exerciſe all our graces: and therefore I will not refuſe his kindneſs; even becauſe I deſire and long to love him ſo much.

But firſt, my ſoul, let us examine our ſelves, whether we be ſure that this, indeed, is the very ſenſe of our heart: that we really love to pleaſe him in every thing; and heartily mean to proceed in this love, to the moſt ready and willing obedience to all his Commands. And doth it not become us humbly to confeſs the fooliſh wandrings of our affections from him; to bluſh for ſhame that we fall ſo ſhort of our own reſolutions; and to excite our ſelves to greater watchfulneſs and diligence in well doing? Ought not the very remembrance of our former

former coldneſs, to put a greater heat into us? and our former backwardneſs, make us to be more forward and zealous? Should we not vow our hearts again to him? and let him know, that we ſhall not think we live when we do not love him; and that we ſhall be willing to die that we may more love him? But how can we hope to grow ſtill better, by theſe new expreſſions of his love to which he invites us, without his gracious aſſiſtance which ought to be faithfully implored? Let us go then to him before-hand, and deſire him to raiſe up thoſe thoughts and affections in us, which we cannot produce in our ſelves: that we may bring an heart full of love to him, and carry it away full of joy, to find it more inlarged to love and ſerve him.

The

The Prayer ſome time before.

O Moſt holy and ever bleſſed Lord of Heaven and Earth; *who art good and doſt good* to all thy Creatures; and to us above all the reſt, who are moſt unworthy of thy loving kindneſs It is but a part of my duty to admire and praiſe thy great and glorious perfections; to reverence thee, to worſhip thee, to love thee, and with heart and tongue both here and eternally to acknowledge my dependence on thee, to give thee thanks and ſpeak good of thy Name. But it becomes me no leſs to debaſe my ſelf in the loweſt manner before thee; becauſe all that I ſpeak in thy praiſe declares my foul ingratitude to thee my Creator and conſtant Benefactor. There is nothing that I can juſtly call my own, without thy leave, and I have received exceeding much from thy bounty, and thou haſt made me that I might enjoy ſatisfaction in thee, the moſt Sovereign good, and taken care to bring me acquainted with thee; which ought now to be remembred with the greateſt humility, thankfulneſs, and joy-

full

full resignation of my self and all that I have to thy obedience. But alas! how little do I feel thee, though I live and move and have my being in thee? Though I have tasted of thine abundant goodness every moment, how late was it before I seriously thought of my obligations to thee? Now that I see thou hast sent thy Son, the express Image of thy Person among us, how little is it that I know of thee, and what a stranger am I still to thee? I have been too willing to receive but small benefit by his appearing; and to content my self with a little measure of that purity, wisdom and goodness, which he came to impart unto us. Thus foolish and ignorant have I been: and it was but fit that we should sink into the greatest stupidity, when we were such fools as to leave thee, and follow the counsels and desires of our own hearts. For ever adored be thy infinite charity, who art not willing to lose us, when we are so forward to lose thee and our selves. Blessed be the exceeding abundance of thy Grace in Christ Jesus, which continues to invite even such senseless wretches to come unto thee; who have so little esteemed it, or know how to value the unsearch-

unſearchable riches of it. The marvellous greatneſs of thy forbearing and pardoning mercy, if nothing elſe, will incline and excite my heart, I hope, to love thee much above all things. That ſo at laſt I may love thy bleſſed Nature, and perfectly underſtand that it is my happineſs, to have thy Image renewed in me, in righteouſneſs and true holineſs. Thou haſt often convinced me, praiſed be thy goodneſs; that it is impoſſible for me otherwiſe to be happy. Thou haſt wrought many ſtrong reſolutions in my ſoul, to be guided and governed by thine unerring Wiſdom, and holy Will. And I have felt the comforts of a pure, humble, meek, mercifull, peaceable and loving diſpoſition of heart. Perfect, good Lord, what thou haſt wrought in me: that all the pious inclinations of my ſoul, may ſettle in a firm and laſting habit of well-doing. Our righteouſneſs, I know, cannot profit thee; but thou delighteſt to communicate thy ſelf to thy Creatures; eſpecially to thoſe who think it the greateſt treaſure to be inriched with thy Wiſdom, and to be made partakers of a Divine nature. O thou who haſt given me this knowledge, who haſt given me a will

to

to chuſe thee for my portion, make me completely happy in being made exactly like unto thee.

Meet me graciouſly when I approach to thy Table, and repreſent thy Son Jeſus ſo feelingly to me: that my mind may be more clearly illuminated to underſtand the beauteous perfections of his Holineſs, and my will more ſtrongly bent to cleave unto him: and all the powers of my ſoul mightily enlivened to follow and imitate him to the end: I go with a deſire, O Lord, to learn of him; that I may henceforth have low thoughts of my ſelf, as having received all I have from thy fulneſs; and low thoughts of all enjoyments on earth, as a ſmall part of that happineſs to which thou haſt deſigned me; and hatefull thoughts of every ſin, as that which is oppoſite both to thee and to my own happineſs. O that the thoughts of thy goodneſs, may ever hereafter make me partaker of more of thy Holineſs: that thy mercy and indulgence may never tempt me in the leaſt to offend thee; but rather affright me into thy obedience; that I may love thee ſo much; as to feel it a ſatisfaction to croſs my

my own desires, to fulfill thy will and pleasure. O that it may be a comfort to me to be able to deny them; and that I may account it the greatest victory to overcome my self; my highest triumph that thou, Lord, conquerest, and makest me thy willing subject. I hope to be subdued perfectly unto thee, and enabled to maintain a sovereign dominion over all things here: so that I may use them all soberly, moderately and with due acknowledgments to thee, and charity to men, but be brought in subjection unto none. *Amen.* Lord Jesus, who livest and reignest for ever, with the Father and the holy Spirit, in power and glory: *from henceforth expecting till all thine enemies be made thy footstool:* In thy most holy Name and words I sue for mercy, desiring to be heard, according to the largest sense and meaning of them.

Heb. 10. 13.

Our Father, &c.

A Me-

A Meditation afterward at home.

WHAT makes thee ſigh, my Soul, now that thou haſt been with thy Saviour? Is it becauſe thou art departed from that holy place, where thou ſaweſt his glory, and beheldeſt how he loved thee? Alas! we cannot endure always to dwell in his Houſe! we are too weak, while we are in this fleſhly tabernacle, to remain in the heights of love. S. *Paul* came down again, when he was caught up into *Paradiſe*, and could not ſtay in the midſt of thoſe joys. But thou art afraid thou ſhalt forget Him, now that thoſe ſenſible repreſentations are removed from thine eyes: And that thy love and thy joy will vaniſh, now that thou art gone from his bleſſed preſence. Be of good comfort: for he is every-where, and will not abſent himſelf if thou art ſo deſirous of his company. *His word is nigh thee, even in thy mouth and in thy heart.* Look into his holy Goſpel, and read again and again the ſtory of his love. Look into thy ſelf, and ſee what he hath already done for thee; and he will not fail to be ever doing more. He hath given thee *a well of living water, ſpringing up into everlaſting life*, if thou believeſt the Goſpel, *the word of his grace:* And thou mayſt feed

Rom. 10. 8.

Joh. 4. 14.

feed continually on the remembrances, which he hath now given thee of himself. He desires thou wouldst make him like thy daily bread; and be ever drawing life, and power, and joy from him, the fountain of life. Doth not he love Holiness, better than thou canst do thyself? Is not his own life, his image, his nature formed in thee? Did he not live, did he not die, did he not rise again, and is he not at God's right hand, and hath he not an unchangeable Priesthood, that he may *bring us to God, and purifie to himself a peculiar people, zealous of good works?* Be confident of this very thing, *that he which hath begun a good work in thee, will finish it untill the day of Jesus Christ.* Do but let him know every day that thou *loveſt righteousness and hateſt iniquity*, and he will crown thee with more of his Grace. For it is the character he hath given of himself; and he will love to beautifie his own Image, and make it fairer and clearer wheresoever he finds it. Do but *work out thy salvation with fear and trembling, left thou shouldst neglect such great salvation, now that he worketh in thee to will and do of his good pleasure:* and thou needest not fear, but that he will continue to work in thee for ever. That little light which is in thee, shall increase to a perfect

1 Pet. 3. 18. Heb. 7. 19. Tit. 2. 14. Phil. 1. 6. Heb. 1. 9. Phil. 2. 12, 15. Heb. 2. 3.

fect day. Thy love, though but like a ſpark, ſhall burn and flame: and thou ſhalt *ſhine as a light in the world, in the midſt of a crooked and perverſe generation, holding forth the word of life. Faithfull is he that calleth thee, who alſo will do it.* And therefore *Rejoyce in the Lord always: and again he ſaith, Rejoyce. For the joy of the Lord is our ſtrength:* and they that rejoyce greatly in his holy Comforts, ſhall go from ſtrength to ſtrength, every one of them ſhall, in the high and holy place, appear before God.

1 Theſſ. 5. 24.

Phil. 4. 4.

Neh. 8. 10.

And here remember, that the more thou canſt forego thy own will to ſatisfie his; the more aſſured thou wilt grow that he delights in thee, and will rejoyce over thee to do thee good: and ſo thou canſt never fail to find thy joy in him to be full. Therefore reſolve particularly all this Month to meditate often upon his abſolute RESIGNATION to his Father's will in all things: of which he hath given ſuch a perfect example from the beginning to the end of his life. When he came into the World, he ſaid, *Lo, I come to do thy will, O God.* When he preached among men, he proteſted, ſaying, *I can of my own ſelf do nothing: becauſe I ſeek not mine own*

Heb. 10. 5, 7.

John 5. 30.

own will, but the will of the Father which hath sent me. And when he was an hungred he protested again; *My meat is to do the will of him that sent me, and to finish his work.* John 4. 34.

And when he was in his bitterest Agony, from which Nature was passionately averse, he submitted himself nevertheless with the greatest meekness, saying, *Not what I will, but what thou wilt.* Mark 14. 36. *Not my will, but thine be done.* Luke 22. 42.

Labour thou to form thy self to the same mind and disposition; both in doing and in suffering: Remembring the word that he said unto his Apostles, *The Disciple is not above his Master, nor the Servant above his Lord.* John 15. 20. *It is enough for the Disciple that he be as his Master, and the Servant as his Lord.* Matth. 10. 24, 25. *If ye know these things, happy are ye if ye do them.* John 13. 17.

The

The Prayer and Thanksgiving afterward.

ALmighty and most merciſull Father, the Fountain of all life and happineſs; who bountifully communicateſt thy bleſſings, and every-where overfloweſt in thy mercies to all thy Creatures: more eſpecially to the ſons of men, who are ſurrounded with an Ocean of them, the bounds of which we cannot ſee, and the depth whereof we cannot fathom. And the more thirſty any Souls are, and humbly deſirous to receive them, the more it pleaſes thee to pour out thy mercies upon them; the more thou delighteſt in the iſſues of thy bounteous goodneſs to them. I thine unworthy ſervant encompaſſed about with thy ſalvation, come to make my humble acknowledgments, and ſuch returns of love and dutifull affection, as I am able, to thy Divine Majeſty. If I had the Spirits of all Creatures united in me, I could not conceive, or worthily expreſs thy loving-kindneſs: who haſt raiſed me out of Nothing, to an excellent degree of being; indued me with reaſon and

and wisdom; instructed me in the Christian faith; and therein let me see such things as *eye never saw, ear never heard, nor did it enter into the heart of man to conceive*: that the *Lord God should dwell among us*, and our Nature be *exalted at his right hand, far above all Angels, Principalities and Powers, and every name that is named, not only in this world, but also in that which is to come.* Blessed be the infinite Wisdom and Goodness of God, which sent his Son Jesus, born of a woman, to die for us, and to be a propitiation for our sins: and by means of death, hath crowned him with glory and honour, that we might have a blessed hope of glory, honour and immortality together with himself. I ought to be overwhelmed with the thoughts of thy mercies, which I cannot comprehend. The great load of them, the exceeding great load of them, ought to press my heart continually, to send them all back again in eternal love and obedience. Accept, good Lord, I beseech thee, of such poor expressions of them as I have now made unto thee; and

1 Cor. 2. 9.

Psal. 68. 18.

Eph. 1. 20, 21.

of

of my vows, at thy holy Table, to render unto thee better. There thou haſt been pleaſed to give me a ſweet remembrance of thy paſt loving-kindneſs, and aſſurance of the future. Beſtow upon me likewiſe ſuch a wiſe and conſidering heart, that I may ſink my thoughts deeper and deeper into the vaſt ſea of thy mercies; and think my ſelf happy when I am filled with ſuch a great ſenſe of them, that all my thoughts, deſires and actions, are under the power of Heavenly love. O that the love of God my Saviour may be ever admirable in mine eyes! that I may delight to think of thy love, to ſpeak of thy love, and to imitate thy love: ſo that all inordinate affections may die in me, and I may perform moſt ready and eaſie obedience to all thy Commands. Thou haſt laid alſo great engagements upon me, in that whileſt thou makeſt this extraordinary proviſion for my Soul, thou haſt not neglected my Body: but taken care that a world of good things ſhould ſerve my needs and pleaſure continually. O that my heart were but duly ſenſible of all thy goodneſs! I know then, that I could not deny thee any thing thou deſireſt, who haſt opened thy hand ſo liberally

rally to me, even beyond my desires. I could not but trust thee, and resign my will wholly to thee; and be contented with what thou ordereſt for me; and in every thing give thanks, which is thy will in Chriſt Jeſus concerning me.

All that I have and can do is too little to give thee; I can love thee but a little, and therefore I desire that all the world would love thee, and worſhip thee, and glorifie thy Name. *For thou art great and doſt wondrous things; thou art God alone.* O that *all the Kings of the Earth would praiſe thee, O Lord. Yea, that they would ſing in the ways of the Lord: for great is the glory of the Lord.* That they may think it their greateſt honour to be the Subjects of our Saviour; and their greateſt ſecurity to obey him and obſerve his Laws: That being intruſted with thy Divine Power, they may employ it to right thoſe that ſuffer wrong, to eaſe the oppreſſed of their burthens, ſupply the wants of the poor, defend the fatherleſs and widow; and comfort all mankind in their miſeries. I recommend this Church and Kingdom, our Sovereign and all his Subjects, to thy

Pſal. 86. 10.

138. 4, 5.

 moſt

most powerfull Protection; beseeching thee to endue us all with thy heavenly Grace, to dispose us to love thy true Religion, and to be zealous of good works: that our Lord and Master may be honoured by us, and all men may know we are his Disciples, by our loving one another. Now

Dan. 4. 34, 35. *to the most high God, who liveth for ever, whose dominion is an everlasting dominion, and his kingdom from generation to generation; before whom all the inhabitants of the Earth are reputed as Nothing; and he doth according to his will in the Army of Heaven, and among the Inhabitants of the Earth:* be blessing, and honour, and praise rendred, by me and by all Creatures now and eternally. *Amen.*

August.

The Meditation some day before.

DOth it not seem long, my soul, since thou wast at the Table of the Lord? With what thoughts, with what affections then dost thou receive this new invitation to it? See what joy, what delight it raises in thy heart, that thou mayst know whether indeed thou loyest him or no. His love is so great, that one would think it should never slip out of my mind. Our Lord hath done such great things for us, that we may be tempted sooner not to believe them, than to forget them. But this is one piece of the greatness of that love, that it hath taken care it should be alway remembred. He hath not thought it enough to die for us, but he hath left us a representation of it; and a command to *shew forth his death untill he come.* What dost thou think of that Command? Is it a burthen to thee to yield obedience to it? Dost thou

unwilling to hear the motion to go, and *do this in remembrance of him?* What! is it a ſad thing to think of declaring the goodneſs of the Lord? To magnifie the love of God our Saviour? To celebrate his praiſes? To profeſs our ſelves his ſervants, and to engage to him our fidelity? Doth it make thee ſigh to think of going to receive the tokens of his love? To repreſent the death and ſatisfaction of Chriſt Jeſus for thy ſins? To wait on God for the pardon of them? And to be put in aſſured hope of immortal life? Thou art not ſuch a ſtranger, ſure, to thy own happineſs; but knoweſt better things; even things that accompany ſalvation. Give glory therefore to the Lord, that he calls thee again ſo graciouſly to ſhew forth his death: Let him know that thou meaneſt to obey him; (to attend him at his holy Table,) and thank him too. But with what bluſhing ſhould we look there upon that love, which we have ſome time ſlighted? With what hatred, upon thoſe ſins which murthered the Lord of life? With what joy ſhould we think of the hope there is, that they may be pardoned? And how ſhould we ſtand admiring at that wiſe Goodneſs, which made that Blood, which ſinners ſhed, to be the expiation for their ſins? Sure we do not believe theſe things: or elſe we ſhall begin already to feel our heart burn with love to him; and reapy to offer it ſelf in

Sacrifice,

Sacrifice, before we come to his Altar. Excite thy Faith, that it may ſtir up thy Love; and that may carry all the paſſions of thy heart along with it to him. Shew him that the deſire of thy heart is to the remembrance of his Name; that thy care is to pleaſe him; thy fear to offend him; thy joy to do his Will; and thy ſorrow that thou canſt do no more for him. Let it be a great comfort to thee, that he knows thy ſincerity, and ſees into the very ſecrets of thy heart: how affectionately thou ſtudieſt to be like him; what a pleaſure it is when thou canſt ſtedfaſtly think on him; how it grieves thee when thy thoughts are broken, thy affections heavy and dull, and thy power falls ſo ſhort of thy will and deſires. And be aſſured that he pities thee; that notwithſtanding this he will kindly entertain thee; and receive the pooreſt Oblation thou art able to make him at his Table. *Eat and be ſatisfied, and bleſs the name of the Lord.* He hath invited thee; he expects thee; he loves to ſee thee there; and will make thee know that he loves thee, and delights to do thee good.

Let us go, my Soul, and declare before Angels and Men that we are Chriſtians; and mean to live and die in his holy Religion. And let us now take ſhame to our ſelves, that we have at any time contradicted our belief. Let us acknowledge the breach of that Faith

into which we were baptized: and declare before we go, how great a trouble it is to us, that we love him no more; and how desirous we are and fully resolved to love him better and better.

The

The Prayer some time before.

O Eternal God, the Lord of life, of grace, peace and all our comforts, it is of thy great mercies alone that I am not consumed; or that I lie not now groaning on a bed of sickness: but am invited to feast at thy holy Table. I might have distasted and loathed even the ordinary food of my body; and thou continuest an opportunity, and some appetite to receive the precious food of my soul. The Grave might have been my dwelling, the Worms my companions, and I been turned into rottenness and corruption: but now I am going to thy House, to be the companion of thy people, and to communicate with thee and my blessed Saviour; that I may be nourished to a blessed immortality. This is nothing else but thy marvellous Mercy, and because thy Compassions fail not: For I have too many ways violated thy holy Laws, broken thy Covenant, resisted thy Grace, and undervalued thy eternal life: Thou hast adopted me early for thy Child, sown the immortal Seed of

thy Word in my heart, ſent thy holy Spirit to further its growth and increaſe to that never-dying Happineſs and Bliſs. But how little have I recovered of thy Image in Wiſdom, Righteouſneſs and Holineſs, which hath been miſerably defaced? How coldly have I ſometimes entertained the motions of thy holy Spirit? And been barren and unfruitfull in the knowledge of Jeſus Chriſt? How often have I heard of that great and dreadfull day of reckoning? and been prone to follow the little pleaſures of this life, as if I lookt neither for joy nor miſery in the other world? That Faith which ſhould ſave me might juſtly condemn me: and Jeſus my moſt compaſſionate Redeemer, without infinite Mercy, become only a ſevere Judge towards me.

Adored be thy patience and long-ſuffering to ſinners. For ever magnified be that Grace, which gives me the leaſt hope in thee: and preſents me with another opportunity of humbling my ſelf before thee; of intreating thy favour; of deprecating thy diſpleaſure; and vowing my ſelf again to thy ſervice which I have covenanted to pay thee. O merci-

full

full God, have mercy upon me, have mercy upon me; according to the multitude of thy mercies, in Christ Jesus, blot out all mine iniquities. I have not offended thee beyond the height, and depth, and length, and breadth of thine incomprehensible love in him declared to us; And there is still remaining in my heart some esteem of that love, and an inclination to love thee above all things; with an hearty desire to be purified and sanctified throughout both in Body and in Soul and Spirit. Though not by works of Righteousness which I have done, yet by thy mercy I hope to be saved, through the washing of Regeneration, and more perfect renewing of the Holy Ghost That renewing vertue from above I most humbly wait for, and earnestly desire to be more abundantly poured on me. Deal with me according to my unfeigned resolutions to study to purifie my self, even as thou art pure: to walk before thee hereafter in all sobriety, righteousness, humility, meekness, peaceableness, charity; endeavouring to perfect holiness in thy fear. Vouchsafe me some earnests of this Grace, when I present my self be-

fore thee, to commemorate the Death of thy Son Jesus; who was wounded for our iniquities, and bruised for our transgressions. That my heart may be deeply wounded with a sense of sin; and hate the very thought of every evil way; and chuse to endure any misery, rather than offend thy dearest love again. O that I might then feel my thoughts carried away from this world: that I could think then of nothing but thee; and the dying love of my sweetest Saviour; and the greatness of that love which I owe to him, that died for me. Replenish my soul with holy thoughts; lift me up in heavenly meditations; and fill me with a multitude of devout affections, that I may be able hereafter to do and suffer all things for his sake; and never forget how good he is, and how good I have resolved to be. Without thee, I cannot ascend up unto thee: and therefore I look for thy holy inspirations to accompany me in all my Meditations, and Prayers, and Praises, and Thanksgivings, and Resolutions. That attending upon this sacred service, with love, and zeal, and delight, and devotion of Spirit; there may be an happy meeting between me and my Saviour:

and

and such an inseparable Union contracted, as may be at last consummated in eternal Love and Joy in his heavenly Kingdom. To which I humbly hope to be brought by thine infinite Mercies in him, who hath taught me to call thee Father; and to say when I pray,

Our Father, &c.

The

The Meditation afterward at home.

SEeing it hath pleased my Lord to tye me to himself, by one bond more; and I have added a new resolution to all the rest, and made choice of him again for my only Master: how carefull ought I to be that I prove not a false Disciple? Hast thou never read or heard of an holy Man, who never used the name of *Jesus*, but he immediately added, not without the appearance of singular pleasure, MY MASTER? This was his glory; this he thought the highest honour upon Earth, that he served such a Master. Let this be one of thy thoughts every day: Let it work in thy mind, till the sense of these words be engraven on thy heart, *My Master JESUS.* Consider that when thou wast baptized, thou wast dedicated to his holy Service. That if thou hast owned and confirmed that Sacred Covenant, thou hast renounced all other Masters, the Devil, the World, and the Flesh; and professed thou wouldst be a Servant of Jesus. And every time thou hast been at his Table, thou hast done this over again; and protested thou wilt have no other Master, but only him. Is there any cause, dost thou think, to repent of thy choice of following his service? Is it not a great preferment to be one of his family, who *is Lord of Heaven and Earth, the Heir of all things, the Prince of all*

the

the Kings of the Earth, the Lord of Life, and the King of Glory? Doſt thou not profeſs in thy daily Prayers, that *his ſervice is perfect freedom?* Can any reward their ſervants, like to the *bleſſed and only Potentate, who only hath immortality?* Do any ſervants in the world ſerve in ſuch hopes, or enjoy ſuch promiſes, or receive ſuch earneſts, as he is pleaſed to beſtow on his? Is not death the wages of ſin: but the gift of God eternal life? What ſervants are admitted to ſuch familiarity with their Lord, as thou art at his Table? Who are entertained with ſuch a Feaſt, or live upon ſuch delights, as they that receive his Body and Blood? And yet how zealous, how diligent, how forward are they to do their Maſters Will, who ſerve only for the wages of unrighteouſneſs? How proud is a Man of the honour to follow the Court of an earthly Prince? But if he ſhould be advanced to eat continually at his Table, the World would envy his too great happineſs. What a ſhame will it prove then, if thou art not *fervent in ſpirit, ſerving the Lord?* If thou doſt not think thy ſelf honoured enough, and art not well contented in any condition, who followeſt ſuch a glorious Maſter? Thou wilt not pardon thy ſelf if thou art unfaithfull to him; or diſgraceſt his ſervice by murmuring, repining, dejection of Spirit; or any other unworthy behaviour toward him. For what Maſter ever merited ſo much at his Servant's hands? We have heard of Servants that have

died

died for their Masters; but where did we ever read or hear of a Master that freely died, even for his rebellious Servants? The business was, Jesus would purchase us to himself by his own Blood: and make us, if we have but any good nature in us, to be most intirely devoted to his chearfull obedience. Ask thy self therefore every Morning, whose Servant am I? What did I promise my Master such a day? If I call him Lord and Master, why do not I do the things that he saith? And shall I go about my Master's business with a drooping countenance, and a heavy heart? Shall I sigh when I hear his voice, though he bid me deny my self, and take up my Cross and follow him? Shall any of his Commandments seem grievous to me, after so many, so solemn professions of love to him? God forbid that I should cast such reproach upon him. I have not so learned Christ Jesus, whose I am, and whom
John 12. 26. I serve: who hath said, *If any man serve me, him will my Father honour.* Can there be words of greater grace than
Rom.6.17,18 these? *God be thanked that I was the servant of sin, but have obeyed from the heart that form of doctrine which was delivered me.* It is a favour to be the *servant of righteousness.* I ought to account it an honour to receive his Commands: and to study to do his will on Earth, as it is done in Heaven. How comfortably then shall I live?

live? How comfortably shall I die? How will it make my heart to leap for joy, to hear that voice of his; *Well done thou good and faithfull servant; enter thou into the joy of thy Lord.* Matth.25.21.

Here you may resolve to meditate all this Month, how our Lord and Master himself took upon him the form of a SERVANT; and being found in fashion like one of us, became *obedient unto Death, even the death of the Cross.* Phil. 2. 7, 8. That absolute OBEDIENCE of his you should set always before your eyes for a pattern: that you may not live as if you were ashamed of his service, or thought any thing below you, or too mean to submit unto, which he requires at your hands. Never suffer your reputation, your ease, your wealth, no nor your life it self, to stand in competition with his Commands: But presently remember, that *though he were a Son, yet learned he obedience, by the things which he suffered: And being made perfect, he became the Author of Eternal Salvation unto all them that obey him.* Heb.5.8,9. And remember again, that *the Disciple is not above his Master: but every one that is perfect shall be as his Master.* Luke 6. 40.

The

The Thanksgiving and Prayer afterward.

FOR ever hallowed be thy great Name, O Father of Mercies, the God of Love, the Fountain of all good and blessedness. All the heavenly Host delight continually to praise thee. They never cease to ascribe Wisdom, Power, Dominion, Riches, Honour and Glory unto Thee who liveſt for ever. O how great is thy Goodness!, who inviteſt us, that dwell in houses of Clay, to bear them company in their Praises and Thanksgivings? They can add nothing at all unto thy fulness: but it is our happiness to spend our days here, in loving thee, in speaking good of thy Name, in doing thee honour and service; and to pass the life of the other world, in the perfection of admiration, love, thanksgiving and obedience to thee: who hast *done such great things for us, of which we are glad.* Blessed be the Name of God our Father, who hath raised us

Psal. 126. 3.

out

out of Nothing; *and hath not appointed us unto wrath; but to obtain Salvation by our Lord Jesus Christ*: And of God our Saviour, who hath redeemed us from the hands of all our enemies; and purchased us with a great price unto himself: And of God our Sanctifier, Strength and Assister; the God of our Salvation, who keeps us every moment from ruine and destruction. I thank thee, O Lord of Heaven and Earth, for that liberal portion which thou hast given me, thine unworthy servant in thy Grace and Favour. For the knowledge of thy holy Gospel, which hath brought Life and Immortality to light. For all the good instructions I have received from thy Ministers [and the tender care, * religious education of my Parents, Tutours and Governours:] For all seasonable reproofs, wholesome counsels, good admonitions, and every truth I have received from my Friends and Enemies: For the pious Examples and good Conversation of any of my Neighbours. For all holy opportunities,

1 Thess 5. 9.

* *You may mention these and others, if you have had this benefit.*

nities, and the leisure I have to attend upon this heavenly employment: For thy mercifull chastisements, and thy wonderfull deliverances: For all the good Books thou hast brought to my hands; and the good advice which I have any way received: For all my Benefactors; all those that love me and pray for me: And above all for thy gracious inspirations from above, the holy thoughts thou hast put into my mind; and the pious desires and purposes thou hast stirred up in my heart; with all the furtherances, helps and assistances thou hast vouchsafed me in my way to Heaven: particularly now at this holy Feast, where thou hast made me know and feel how good thou art, beyond the compass of all our thoughts.

What shall I return unto thee for all thy love? What shall I give unto my Lord, who hath given himself for me? I have given thee my whole self, and now devoted all the powers of my Soul and Body to thy Service: that all my thoughts, my words, my desires, my passions and actions may be disposed according to thy Will and not my own.

And

And I think my self happy, O blessed Jesus, in the choice I have made of thee for my Lord and Master. I rejoyce in the disposal I have made of my self to thy service and obedience. For a World I would not revoke my consent to be absolutely ruled and governed by thee, as long as I live. *Sin shall not reign in my mortal body, that I should obey it in the lusts thereof.* Rom. 6. 12. But here I come again to yield my self unto thee my God, and to profess thy service to be the most perfect freedom, and the noblest employment. To beseech thy pardon for all mine unfaithfulness; and the constant power of thy Holy Spirit to assist me in the doing thy Will here on Earth, as it is done in Heaven: that all my resolutions may be persevering, my endeavours successfull, and my obedience perfect and complete in all things. Lord Jesus, do what thou pleasest in me, and what thou pleasest with me. *Truly I am thy servant, I am thy servant:* and I will make my boast continually in this, that *I serve the Lord Christ.* May I but ever love thee, and stedfastly cleave unto thee, and chearfully obey thee, and faithfully live to

honour

honour thee: I desire nothing else. Come prosperity, or adversity; come sickness, or health; life or death; so that I may but glorifie thee, and be made conformable to thee, and bear thine Image in holiness here, and in glory hereafter.

And let all the Earth stand in awe of thee, thou Lord and Ruler of the whole World. Let the hearts of all People submit themselves to thy Kingdom and Authority. *In thy Majesty ride on prosperously, O thou most mighty, because of truth, and meekness, and righteousness:* till all thine enemies fall under thee, and think themselves happy in thy most just and mercifull government. I commend thine own Family to thy gracious and powerfull protection: and this part of it especially in these Kingdoms. That we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, and triumph in thy praise, saying, *This God is our God for ever and ever; he will be our guide even unto death.*

Psal. 45. 3, 4.

Psal. 48. 14.

Now

Now unto him that loved us, and washed us from our sins in his own Blood, and hath made us Kings and Priests unto God and his Father; to him be Glory and Dominion for ever and ever. Amen. Rev. 1. 5, 6.

Sep-

September.

The Meditation some day before the Sacrament.

SHall we not be too bold in going so oft to the Table of the Lord? May we not offend him by our forwardness to approach into his presence? No sure, not if love carry us thither, and accompany us there. And who can want that, who knows and considers how forward he was to do that which we remember? When he came to offer himself a Sacrifice for us, he saith, *Lo, I come: in the volume of the Book it is written of me: I delight to do thy will, O God.* Psal. 40. 7, 8. And when he ate the last Meal with his Disciples, he said again, *With desire I have desired to eat this Passover with you before I suffer.* Luke 22. 15. Behold what a hearty vehemence there was in his love! what an ardour in his desire; to be made an Offering for us, and to be remembred by us! With what love should we commemorate his dying love! With what desire should our Souls approach to his holy Table in remembrance of him; who took

took ſuch content in dying for us, and was ſo deſirous to inſtitute this holy Feaſt, for a perpetual remembrance of his Death? With the ſame joy that children uſe to welcome a Feſtival; with ſuch an hunger and thirſt, as a labouring Man goes to his Supper, ought we to go to the Supper of the Lord: that we may chear and refreſh our Souls with the memory of our Maſter and only Saviour; with praiſes and joyfull thankſgivings; with the love of God and of our Brethren; with the hopes of his Mercy here and eternally. Awake, awake then thy Faith; call up thy love; quicken thy deſires: excite all that is within thee to bleſs the Lord and ſpeak good of his name. Say with a great joy, Lo, I come, according to thy Command: and delight to do thy Will, O God. With deſire I have deſired to do this in remembrance of my Lord: to declare thy mighty acts, and ſhew forth the greatneſs of thy love; to profeſs my ſelf thy Servant, and to glory in the holy Name of my Maſter Jeſus; to offer up my ſelf unto thee, an Oblation of love; to renew my Covenant with thee, and with all my Brethren; to give thee thanks that I am one of thy Family, and for all the benefits I received, and thou haſt ſtill in ſtore for thy faithfull Servants. But who is able to tell how much he hath done already for us? Or find out all that he deſigns unto us? Who can praiſe him according to his excellent kindneſs, and his wonderfull works for the children of men? The thoughts

thoughts of Angels are not wide enough to comprehend them. And if we had their Spirits, and could love him, and acknowledge him, with their inlarged affection, it would be too little a present to make unto him. *O give thanks therefore unto the Lord, for he is gracious, for his mercy endureth for ever.* O give thanks unto him, who is so desirous of us, such narrow Souls, such little Hearts, that can hold so little love unto him. Let us go to him, and desire that he would enlarge them; or that he would fill them to the height with his love. Since he is content, if he may but lodge and dwell in our breasts, and have the government of us in his hands: let us go and vow, that he shall possess us solely to himself; that no affection, no desire shall dwell in us, without his leave; and all be ordered by him just as he pleases. And let us shew him now, that we have prepared no less gift than our whole selves, to be bestowed on him, that we are very desirous of the honour to be commanded by him, and to do him service; and that if he will make us more desirous, more resolved and stedfast in these holy purposes, we will never cease to thank him in this manner as long as we live.

And approaching thus with all humility to him, may we not hope that he will accept us, and receive us as his friends, and embrace us with real love, and inclose us, as we desire, unto himself? Nay, he will hold us fast tied

in the bonds and cords of his love: not to fetter and imprison us; but to unlock and open our narrow hearts by the power of it, that they may be enlarged into the true liberty of love to him, and to all the World. We may hope at last, that it will become as unnatural to offend him, as it is to kill our selves, or kick against the bowels of a most indulgent Parent: that obedience shall be our delight: that all good things on earth, which have been our hinderance, shall prove our encouragement and provocation to an holy life: and that our watchfulness over our selves shall be so strict and severe, that we shall not be easily surprized; but continually worship him, by presenting him with a Spirit like his own, innocent, harmless and delighting to do all good.

The

The Prayer some time before.

O Most mighty Lord, the high and holy One, who possessest eternity; who dwellest in the purest light, and whose Majesty is enthroned in the midst of all the heavenly Host, who are continually celebrating the praises of thy Name, which is most excellent throughout the World. The light of thy Countenance, I believe, is better than life: and one day in thy Courts is better than a thousand. If thou wilt graciously shine upon me, when I enter into thy Gates to go unto thy Table; if thou wilt fill me with the joys of Faith and Love and holy Hope: I shall account that day the beginning of the eternal life; and remember as long as I live how gracious thou art. But I have little reason to expect to be so highly favoured by thee, who have forgotten oft-times that reverence and fear that I owe to thee my Creator; and that love and dutifull affection which I owe to my Redeemer; and been too disobedient to many good motions of the holy Spirit of Grace. I

have thought ſo much how to pleaſe my ſelf, and ſo little of pleaſing thee; ſpent ſo much time in the affairs of my body, and ſo little in thoſe of my immortal ſoul: that I may rather ſink into dejection of Spirit toward the place of darkneſs, than hope to be lifted up toward Heaven, to behold the Light of Life. I am apt to think that if I knew thee as the Angels do, I ſhould be filled with their love, and readily diſpoſed to thy obedience, and ſpend my ſelf in thy endleſs praiſes: whereas now that thou haſt revealed thoſe things to us which the thoughts of Angels entered not into, and haſt ſent thy dear Son in our nature, and not in the nature of Angels, and given him to die for us, and to open the Kingdom of Heaven to us; I have not loved thee with the love of men. I have felt ſometime ſo little love to thee, that I have been apt to doubt whether I love thee. It hath been but a little ſpark in my heart, ſcarce to be diſcerned; and hath not ſhone, as it ought to do, in my life before men ——

But thy Gracious Pardon, O Lord of love,

love, I hope will make me admire thee, and love thee exceedingly. Some ſmall taſte and ſavour of thine extraordinary kindneſs, will enkindle in me the moſt ardent affection towards thee. And it is already the hearty deſire and ſtudy of my Soul, thou knoweſt, that I may love thee above all things; and that all my love may run into ingenuous, free and chearfull obedience to every one of thy Commands. They are all holy, juſt and good: they are moſt lovely and gracious in mine eyes. I eſteem thy Precepts above all things to be moſt equal, beneficial, and highly conducing to the perfection and happineſs of our natures: and chuſe moſt joyfully to ſubmit my ſelf to the Sovereign Authority of ſuch tender Love and Goodwill towards us. O pity and pardon an humble Suitor to thee, that his heart may ever be under the power of thy holy Commands; and being captivated from all things here below, may become a ſubject of thy love. I wait on thee for the power of thy holy Spirit now to come upon me, to fill me with thoughts, deſires and affections ſuitable to the duty which I am about to ren-

der to thee. That when I think of those sins, which killed the Lord of Life, I may vehemently abhor and utterly renounce them. And when I think of thy love, it may wonderfully raise and exalt my heart to love thee, delight in thee, and gratefully to acknowledge thee. And when I think of thy holy Commands, my heart may humbly bow, and gladly resign it self to be governed by them. And the dying of the Lord Jesus set before my eyes, may make me an Offering holy and acceptable to thee for ever.

I am sensible how oft I fall short of my own desires and resolutions; and therefore again look up unto thee, with a humble Faith, for thy powerfull presence with me. To enlighten my mind more clearly; to settle my wandring and unstable thoughts: to awaken the conscience of my duty towards thee, and toward all men; to compose and quiet all my turbulent passions and affections; and to confirm and strengthen all the holy purposes which thou workest in me. Vouchsafe, most gracious Lord, to accept and assist the faintest, but honest,

neſt, endeavours of my ſoul to pleaſe thee; to encourage and further every good inclination; to poſſeſs and fortifie me againſt the moſt importunate temptations; and to enable me to quell and bring under the ſtrongeſt oppoſitions to thy divine Will. I deliver up my ſelf abſolutely with all my heart unto it: deſiring and purpoſing to live in ſtedfaſt union and conformity with it: to maintain an humble and reverend ſenſe of thy Greatneſs and Goodneſs; ſoberly to uſe all the good things thou indulgeſt to me: to exerciſe righteouſneſs, charity, meekneſs and gentleneſs to all men; to poſſeſs my ſoul in patience; to be contented with my portion; to pray without ceaſing; and in every thing to give thanks, which is thy will in Chriſt Jeſus concerning me. Sanctifie, I beſeech thee, the greateſt worldly bleſſings to me; ſupport me under the heavieſt afflictions; fit me for the moſt ſudden or lingring departure out of this life, and for whatſoever thy wiſe Providence ſhall order for me while I ſtay in it; and by all theſe means prepare me for everlaſting glory. And, O that the nearer I approach unto it, the brighter

ſenſe of it may ſhine in my heart; chaſing away the fears of death, and the cares of life. And that I may now begin it, by praiſing thee in the company of the Saints with joyfull lips: and every day praiſe thee better, and long more for that happy ſtate, where we ſhall have nothing elſe to do but love and praiſe thee for ever.

2Tim. 4. ult. *The Lord Jeſus Chriſt be with my Spirit:* in whoſe holy words I farther recommend my ſelf to thy wonted Mercies,

Our Father, &c.

The

The Meditation afterward at home.

IS there any need after all thou haſt heard and thought, and ſaid of thy bleſſed Saviour, that I ſhould call upon thee, and bid thee love him? Need I intreat and earneſtly beſeech thee, my Soul, to preſerve the memory of his moſt obliging kindneſs; and exhort thee to go again and again, to praiſe him in this manner? Methinks we may turn our thoughts and our ſpeech to him; thanking and admiring the exceſs of his love, that he will let us approach thus near unto him. It is his love that he will at all regard us, and receive the love we offer to him. But it is a great marvel of his love, that he hath intreated us ſo often, and uſed ſo many arguments to us, and laid ſo many obligations to love him. What are we, that he ſhould ſeek after us on this faſhion, who had a mind to loſe him? It is ſtrange that he will accommodate and addreſs himſelf to our very ſenſes, that our dull fleſh may not hinder us from loving him. Good Lord! that thy delight ſhould be with the Sons of Men. Couldſt thou not live unleſs we lived alſo? Canſt thou be at all the better for us? Have we been kind unto thee, ſince thou haſt done all this for us? Or do we uſe half ſo many entreaties to thee, to do us good; as thou haſt done to us, to be

good to our ſelves? O be aſtoniſhed at the greatneſs of his mercy! Do but throughly affect thy heart with the height and depth of his love; and love will make more pathetical and moving exhortations to thee, than any thought can invent. I will leave thee under the power and conſtraint of thy love. Ceaſe to love him if thou canſt; if thou doſt but think of his love. But think withall, what a hopeleſs condition that Soul is in, which the love of God in Chriſt Jeſus cannot move and prevail withall to love him. And what may all thy Brethren expect from thee, who are partakers of the common Salvation together with thy ſelf? Canſt thou find in thy heart to offend him, for whom Chriſt died? Wilt thou not open thy bowels of compaſſion towards others, when thou ſtandeſt in ſo great need even of infinite mercies thy ſelf? Shall ſome ſmall differences between you, ſour thy heart? or blunt the edge of that affection, which is ſharpned by the Divine love to us, when we were ſtrangers and enemies to him by evil works? How canſt thou chuſe but be ready to do good, and to forgive, even thoſe that have done evil to thee?

Luke 6. 28, 35, 36. *To bleſs them that curſe thee, and pray for them that deſpitefully uſe thee?* Remembring that *thy reward then ſhall be great, and thou ſhalt be the child of the higheſt: for he is kind unto the unthankfull, and to the evil. Be thou therefore mercifull, as thy Heavenly Father alſo is mercifull.* Here

Here resolve to meditate all this Month, very often, upon that part of our Lord's example, which he left us when he died, in PRAYING FOR HIS ENEMIES; his bitter enemies, his malicious and ungratefull enemies; his enemies that with implacable wrath most devilishly contrived the destruction of the most innocent, loving, obliging and bountifull person that ever walked upon the face of the Earth. Remember also how sweetly and mildly he treated, even that villainous Traitor, his own Servant, who betrayed him with a base hypocrisie; saying no worse words than these to him, *Friend, wherefore art thou come? betrayest thou the Son of man with a kiss?* And let not either the greatness of mens malice; or their barbarous requital of the benefits they have received from thee; or their treacherous hypocrisie; or their vile dissimulation, or any other aggravation of their crime, hinder thee from following thy Saviour, and stifle thy love to thy enemies. And particularly express thy love by praying most earnestly for them, bewailing their folly and madness; pitying the ungodly hellish state wherein they are; and imitating the charity of Heaven to which thou recommendest them. Open thy mouth with meekness of wisdom, and let the *Law of kindness be in thy tongue.* Speak to them gra-

Matt. 26. 50.
Luke 22. 48.
Prov. 31. 26.

ciously

ciously who have disobliged thee: *And if thine enemy hunger, feed him; if he thirst, give him drink: heap coals of fire on his head*; that if it be possible he may be melted into better nature, and his *evil may be overcome with good.*

Rom. 12. 20, 21.

The

The Thanksgiving and Prayer afterward.

O Most holy and ever blessed Lord of Heaven and Earth, who only hast immortality, and dwellest in light unapproachable by mortal eyes: shining in the glory of thy own perfections, and not needing any reflexions from thy Creatures. Thou art full beyond our thoughts; and ever communicating out of thy fulness, abundantly beyond all that we can conceive. We cannot comprehend the vast number of Creatures which thou hast made, who all praise thee and declare thy magnificent Goodness: nor are we able to fathom the least part of that bounty which feeds them, and provides for them, and takes care of them every where. Much less can we comprehend thee, in whom they all live, and move, and have their being; and from whom they are continually supplied without diminishing thy full goodness. We the children of men have received a more liberal share in thy blessings than the rest of our fellow-Creatures, and had most large

large experience of thy never-ceasing love and kindness to us. For after we had spent and wasted those great treasures wherewith thou didst endow our natures; thou hast been pleased to grant us a new and better portion, and to raise us up again with the addition of many Talents: Having sent thy Son to redeem us, and to be the Author of a supernatural birth to us; to declare to us all the will of thee our heavenly Father, and to give us exceeding great and precious promises, the expectation of which might encourage us to do all that thou requirest of us. Thou hast sent him, blessed be thy Goodness, to bring us Life and Spirit; to strengthen us against all the powers of Hell and Earth; to break the force of all temptations; to sanctifie even our afflictions to us, and the infirmities of our crazy bodies; to take out the sting of death, and to make it an entrance into an immortal life. Thou hast advanced him to intercede for us at thy right hand; to be our Advocate with thee, when by our weakness we sin against thee, or are afraid to approach thee; to pardon us when we repent and return to thee; and to bless us by giving us

us repentance, and turning us from all our iniquities. And to all other benefits thou haſt added the comforts and refreſhments of thy holy Table, where I have now partaken of his moſt bleſſed Body and Blood. Thou haſt ſhewn me the greatneſs of my Saviour's love; and tied me in new reſolutions to love and ſerve thee for ever; and given me ſtrong aſſurance of thine everlaſting mercies in Chriſt Jeſus.

Theſe very acknowledgments will witneſs againſt me, if I ſhould careleſly throw away this new portion, which thou haſt given me in thy love. The remembrance of them will be intolerable, if I ſhould not improve this extraordinary Grace, which I have now commemorated. I flee unto thee therefore again, O moſt mercifull Father, for the help of thy holy Spirit, to continue in me a perpetual memory of that love which thou haſt beſtowed on me; and of the profeſſions I have made of an unmovable love to thee. O thou inſpirer of all holy thoughts and deſires; O thou who delightſt to encourage all thoſe that ſeek after thee with thankfull hearts; ſtop not the current

current of thy bounteous love: but as thou haſt drawn me to thee, and moved me to devote my ſelf to thy obedience; ſo preſerve and keep theſe thoughts and purpoſes in my heart for ever. I believe thou heareſt me, and wilt be with me. And filled with power and might, and with conſtant hope in thee, I will walk and not be weary, and run the ways of thy Commandments and not faint. To that Almighty Goodneſs I commit my ſelf, of which I have had ſuch long experience. I will never doubt of thy readineſs to aſſiſt and further me; but always look up unto the Heavens from whence cometh my help. *My help cometh from the Lord which made Heaven and Earth. The Lord ſhall preſerve me from all evil: he ſhall preſerve my Soul. The Lord ſhall preſerve my going out, and my coming in, from this time forth and even for evermore.*

Pſal. 122. 2, 7, 8.

O that all the ends of the Earth may ſee thy Salvation, and worſhip thy Name; for it is holy. And eſpecially all thoſe *to whom is given a Kingdom, Majeſty, Glory and Honour, may*

Dan. 5. 18.

may evermore praise, and extoll, and honour the King of Heaven; all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase. Dan. 4. 37.

Let all the righteous be glad; let them rejoyce before God; yea let them exceedingly rejoyce. Psal. 68. 3.

Let them say continually, the Lord be magnified, which hath pleasure in the prosperity of his servants. 35. 27.

O that all mankind would praise the Lord for his goodness and for his wonderfull Psal. 107. 8, 9, 13.

works to the children of men. For he satisfieth the Longing Soul, and filleth the Hungry Soul with goodness. They cry unto the Lord in their trouble, and he saveth them out of their distresses. Blessed be the Lord God, even the God of our Salvation, from everlasting to everlasting. Psal. 41. 13. 68. 19.

Amen *and* Amen.

October.

October.

The Meditation some day before.

HOW long is it since thou thoughtest of the best Friend thou hast in the whole world? And what were thy last thoughts of him? Didst thou not a very little while ago long for his company; and wish the time would come wherein thou mightest again enjoy him? Didst thou not count the days till that happy time, when he promised to return or send unto thee? And suppose he be dead; with what passion dost thou follow his memory? How art thou moved with the mention of his dear Name? How glad to possess any relique of him, though it be but his shadow? Or how oft dost thou look upon the lively picture of him, which is drawn in thy own imagination? And dost thou think it could fail to put thee in mind of what he left thee in charge when he departed this world? Couldst thou forget the Legacies he left thee, or the inheritance he bequeathed to thee, as the Heir of his love.

O how

O how long then is it, my Soul, ſince Jeſus was in thy thoughts? Canſt thou not tell? Was there ever ſuch a Friend as he, that died to ſave thee? Can any one pretend ſo much to thy love, or merit of thee ſo kind a remembrance? Who is there that ever died for the ſake of his enemies? O how precious, how dear ſhould the Name of Jeſus be unto thee! With what joy ſhouldſt thou receive the news, that he is coming to viſit thee? How welcome muſt this invitation be from thy bleſſed Saviour, whom if thou loveſt thou canſt not but long to ſee? It is the voice of thy well-beloved, that calls unto thee, and ſaith; Come and feaſt with me. Come and ſee by theſe ſenſible ſigns, which I have left to repreſent me, how much my love hath made me to ſuffer for thee. Behold the lively figure of my Body and Blood, which was broken and ſhed to redeem thee. I have cauſed it to be made on purpoſe, that thou mighteſt not forget me.

What doſt thou anſwer to him? Canſt thou ſay, thou haſt looked for this day? That thou thoughteſt it long, till thou mighteſt go to his Houſe? or at leaſt was deſirous to go and ſee him ſet forth crucified before thine eyes? Why? What good did the laſt ſight of him do thee? What pangs of love didſt thou feel in thy heart? What pleaſure, what joy in the remembrance of his kindneſs? Did it call all his Commands to mind, and recommend

commend them effectually to thy love? Did it ſtir thee up to do his Will, and make thee more zealous ever ſince in working that which is pleaſing in his ſight? What didſt thou think of the inheritance he hath given thee? *An inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for thee?* Didſt thou believe his Word; and verily expect to *receive the reward of this inheritance?* How did that faith then work in thy heart? Did it give thee extreme content? Having hope to ſee him, did it make *thee purifie thy ſelf, even as he is pure?* Go then now as a friend of his, and do the ſame again. Renew thy remembrance of him. Shew him the belief thou haſt in him: the love thou beareſt to his Name and Word: how reſolved thou art never to forget him: and how happy thou thinkeſt thy ſelf, in the portion he hath given thee in his grace and love. Profeſs to him that his Commandments are dearer to thee than thy life: and that thou wilt ſooner part with it, than not perform his holy Will in every thing. Vow to him again, that thou wilt be true and faithfull to him. Embrace all thy Brethren there aſſembled with a kind affection, becauſe they are his friends and followers. Deſire that all the World ſhould know him, and be acquainted with him; and that

1 Pet. 1. 4.

Col. 3. 24.

1 John 3. 3.

that a perpetual memory of him may be preſerved, by doing this as long as the Sun and Moon endure. And canſt thou do it without thoſe paſſions, which the thoughts of a friend are wont to raiſe up in thy heart? None of them, ſure, will be abſent upon this occaſion. They will all attend thee in this holy action. and thou wilt feel the greateſt gratitude to thy Saviour, who hath done ſo much to deſerve thy love, which is ſo little worth to him.

Then thou wilt hear him, as good as ſay unto thee, *Son, be of good chear, thy ſins are forgiven thee.* All that I have is thine. I will be an everlaſting friend to thee, and make thee inherit all things. It is my Father's good pleaſure to give thee a Kingdom: and here I give thee the earneſt of that purchaſed poſſeſſion. What reaſon haſt thou to doubt of the enjoyment; if thou art my Friend, by doing whatſoever I command thee? Do not friends partake in each others goods? My power which I have over all things in Heaven and Earth, ſhall aſſiſt thee. My Angels ſhall be thy Guardians. My Spirit ſhall be thy Guide and Directour. My comforts ſhall encourage and ſupport thee. *Becauſe I live, thou ſhalt live alſo. For I came that my Sheep might have life, and that they might have it more abundantly.*

John 14. 19.
10. 10.

The

The Prayer ſome time before.

O Moſt holy and eternal God, who art good and doeſt good: the whole Earth is full of thy goodneſs. Thy Mercy reacheth unto the Heavens, and thy Faithfulneſs unto the Clouds. Thou art great in Power, Wiſdom, and all other Perfections: and therefore greatly to be feared, honoured and loved by all underſtanding Creatures. When I conſider how much thou haſt done for me, or how much I have often promiſed to do for thee; I am on both hands confounded and aſhamed in my own thoughts. Thou art my Creator, my Father, my Saviour, Deliverer, and conſtant Benefactor: the God of my life, of my health, of all my preſent comforts and future hopes. I have promiſed often to be thy faithfull ſervant, and thy dutifull child: to honour and glorifie thee both with body and ſoul, and all the good things thou haſt beſtowed on me. In my Baptiſm I was dedicated unto thee; and have many times confirmed that Gift, and renewed my Engagements to continue in thy obedience.

In

In my Promiſes, Proteſtations and Vows I have been very liberal: but how ſparing in performance, thou, who art acquainted with all my ways, knoweſt; and I my ſelf know ſo much of my negligence, that I may juſtly wonder, thou ſtill retaineſt me in thy Family, and letteſt me enjoy the privilege of thy Children. Adored be thy great long-ſuffering and patience toward me and all mankind. Thanks be to the Name of the Lord, who after our abuſe of ſo many bleſſings, hath added the gift of his dear Son, and ſent him to pay a ranſome for us. O the unconceivable greatneſs of that love, which hath ſo much befriended the moſt ungratefull enemies! I humbly mention the blood of his Croſs, as a ſufficient ſacrifice, oblation and ſatisfaction, not only for my ſins, but the ſins of the whole world. I lift up my hands unto thee in his Name, to receive that gracious pardon, which he hath purchaſed for me: hoping through him, that thou wilt ſtill continue thy love unto me, who am ſtedfaſtly reſolved to love thee above all things. Far be it from me to think, that the love of our Lord ſhould maintain me in any rebellion againſt thee, or countenance

tenance my contempt of thy holy Laws. No, love me so much, good Lord, as to change my will, and renew my nature into thy own likeness; that I may be truly a friend of God. I wish for no greater happiness, than to feel my soul at peace and friendship with thee, by an intire and unchangeable love to all Righteousness, Goodness and Truth. And I am going to remember his dying love; that with the heartiest affection I may devote my self wholly to thy love and service. I do as unfeignedly desire that all my sins may die: as I am glad that Christ died to be a propitiation for them. And I as sincerely offer up my self, my understanding, my will, my desires and passions, and all that I have unto thee; as I really believe that he offered up himself for me. O that the power of the Holy Ghost may accompany me: and unite my thoughts and affections to make a most thankfull commemoration of his loving kindness. Represent unto my mind most feelingly all that Jesus hath done and endured for our sake. Fix my mind and heart upon the inestimable benefits he hath obtained for me. That I may not onely behold the outward figures

of him: but receive those pledges of his love, with the humblest reverence, with such a lively faith, and vehement love, and ready submission of my will to him; that Christ Jesus may be inwardly formed in me. I long for the happiness of knowing assuredly that I am a Friend of his, by my delighting greatly in his Commandments, and trusting my self and all my concerns intirely in his hands, and contenting my self in his love, and good-will toward me, and rejoicing in the Sovereign Dominion, Power and Glory which thou hast given him; with most earnest desires that all the world may love and obey him. *Amen.*

Our Father, &c.

The

The Meditation afterward at home.

WIth what unwillingneſs are we wont to leave the company of a Friend in whom we delight? How doth the remembrance of him ſtick unto our mind? How often do we think of the kind words we heard from his mouth, and view the tokens he hath left with us of his love? Do we not uſe to caſt our eyes behind us when we go from him, and look after him as long as he is in ſight? Are we not glad to ſee but his back, when we cannot behold his face? O ſweet Jeſus (then ſhouldſt thou ſay to thy ſelf) who can be content to part with the thoughts of thee, when he ſees the love thou bearest to us; and all the bleſſings thou impartest to thy friends and followers? What heart can endure to loſe the ſight of ſuch happineſs, or ſuffer thy remembrance to die out of its mind? I ſhould look as far as Heaven, rather than ſuffer thee to go out of my thoughts: and always be caſting mine eyes to thy dwelling-place; that I may behold, at this diſtance, though never ſo little of thy moſt excellent glory.

So one would think in reaſon: But this dull fleſh begins to complain, that it is tired and cannot thus follow thee any farther. It

makes me ſigh to think, that I muſt loſe this clear and lively ſight which I have of thee. And yet, as heavy as it is, I will not ceaſe to be often looking after my Saviour. What though I cannot always ſee him, ſo as I have now ſeen him in the Sanctuary; yet I will never forget him. And the darkeſt apprehenſions of his love and favour, ſhall ever be dearer to me, than any object in this World. Bleſſed be his goodneſs, which hath given me ſuch pledges of it, as engage me to remember him. *I will be ever mindfull to keep the Covenant*, I have made with him, *and remember his Commandments to doe them.* And as long as I do his will (though I cannot always lift up my thoughts and affections as I would unto him) I hope I am his friend. O ſweet words which I have heard from the mouth of my Saviour; *Whoſoever ſhall do the will of God, the ſame is my Brother, and my Siſter, and my Mother.* I have no other will, O Lord, but thine, and I will prove continually, what is *that good, and acceptable, and perfect will* of thine: that we may be eternal friends, by the conſtant union of our wills in one. Let my Lord command what he pleaſes, it ſhall be obeyed. Let him do what he thinks good; my will ſhall be done as well as his.

Pſal. 103. 18.

Mark 3.35.

O my Soul, thou haſt ſaid unto the Lord, thou art my Lord: but my goodneſs extendeth not unto him;

Pſal. 16. 2, 3.

him; but to the Saints that are in the earth, and to the excellent in whom is all my delight. They are his friends, and what thou doest to them, he accounts it as done unto himself. Think thy self happy that thou wilt never want him, whilst thou enjoyest them. Thou feedest him when thou feedest them. Thou goest to see him, when thou visitest them in their need and misery. *Verily I say unto you* (they are the words of the Lord) *in as much as ye have done unto one of the least of these my Brethren, ye have done it unto me.* Matt. 25. 40.

Resolve therefore all this Month to endeavour to excite BROTHERLY KINDNESS, which is the fountain of *Charity*. And look on it as a great part of the riches of the divine Grace, that he is not onely content to love us himself; but hath contrived ways and means that all men else may love us, and commands them so to doe, as they hope to be saved. Begin this brotherly kindness then thy self, that so thou mayst be able to say every day, O how great is thy mercy, O Lord! that thou lovest me thy self, and wouldst have all the World to love me. O how great is thy goodness, that thou not onely chargest them so to doe; but ingagest them to love me by thy love! Yea, to love me so, as thou hast loved me and them; and so as they love themselves. How full, how incomprehensible is the love of my God, who would have

me hated by none; but every man to be my friend, if I am in need, every man to doe me good? How can I want who have ſuch a Father, who hath made all men to be my Brethren? How happy would he make me, who labours to ſet all hearts open to me; that as many men as I ſee, ſo many lovers I may behold? Thou dwelleſt, O God, in love: and wouldſt have me to doe ſo too, by loving, and being beloved of all. What returns ſhall I make to the Lord for his love! He tells me that it is love. Love thy Brethren, *love them with a pure heart fervently.* This is the thing which I would have thee do. And this will make thee bleſſed for ever: by loving me and all others, and by being beloved of me, and of all men elſe that love me.

The

The Thanksgiving and Prayer afterward.

O Lord God Almighty, which is, which was, and is to come. Who art the happineſs of Men and Angels: and haſt an innumerable company of beautifull Creatures always beholding thy Glories, ſatisfied with thy love, delighting themſelves in thy Praiſes; and to Eternity can deſire no higher pleaſure, than to be thy Friends and Servants. I caſt down my ſelf before thee to join, as well as I am able, together with all that heavenly Hoſt, in lauding and magnifying thy great and holy Name; and rejoycing in thee with thankſgiving.

Thou haſt created all things, and for thy pleaſure they are and were created. Thou haſt redeemed Mankind by the Blood of thy Son; and raiſed us out of the duſt, that we might ſit with him in Heavenly places. Thou haſt ſent the Holy Ghoſt the Comforter, in ſigns and wonders, and divers miracles; in gifts of knowledge, wiſdom and prophecy;

and in abundance of thy Grace, to renew and ſanctifie the hearts of thy faithfull People. The Apoſtles and Miniſters of reconciliation were thy Gift; by whom thou haſt brought the glad tidings of Salvation into theſe parts of the World. The Son of righteouſneſs, praiſed be thy Goodneſs, hath enlightned our eyes, who ſate in darkneſs, and in the ſhadow of death. I have been thy conſtant care from my firſt conception and entrance into the world untill this moment. Innumerable bleſſings thou haſt beſtowed on me; and ſtill I hear the voice of joy and gladneſs. I behold my Guides and Inſtructours; and have the liberty to go into thy Houſe; and I ſee my Saviour himſelf in the remembrances and pledges he hath left me of his dying love. I will never ceaſe to adore and extoll thy Mercy: who haſt kept me from going down into the pit; and ſaved my ſoul from the nethermoſt Hell. Bleſſed be thy Goodneſs for the conſtant proviſion of thy Houſe; the comforts of thy Holy Spirit; the ſociety of thy Children; the hopes of Heaven; and the taſtes thou haſt given me of immortal joys in this holy Feaſt

with

with my Saviour. As thou haſt begun, good Lord, out of thine own undeſerved love to make me happy; ſo continue thy loving kindneſs to me, till it be finiſhed in perfect friendſhip with thee. Preſerve in me, though never ſo weak, yet, a conſtant and prevailing ſenſe of thy Goodneſs; that I may moſt willingly obey thee, and chearfully do thy Will in all things. That the very ſame mind may be in me, which was alſo in Chriſt Jeſus: *Whoſe meat it was to doe thy will, and finiſh the work of thee that ſenteſt him.* O that God would *count me worthy of this calling, and fulfill in me all the good pleaſure of his goodneſs, and the work of faith with power. That I may ſtand perfect and complete in all the will of God: and the Name of the Lord Jeſus may be glorified in me, and I in him; according to the grace of our God, and the Lord Jeſus Chriſt.* I have given my ſelf now again unto thee: and profeſſed the ſtricteſt friendſhip with thee; Lord, *help me to keep it without ſpot, and unrebukeable, untill the appearing of the*

John 4. 34.

2 Theſſ. 1. 11, 12.

Coloſſ. 4. 12

Lord Jesus. That both Body and Soul being preserved pure and undefiled, as the Temples of the Holy Ghost; it may be my constant Guide, strength and comfort: and lead me safely through all the difficulties and dangers of this World, the enticements of the flesh, and the crafts and subtilties of the Devil, to a place of peace and safety in the Regions above, where I may for ever dwell in thy love and sing thy praise. O that all the People did praise thee, O God; that all the people did praise thee. That the whole Earth were filled with the knowledge of the Lord, as the waters cover the Sea: and all those that know thee, did walk worthy of thee; as Children of the light, and of the day, having no fellowship with the unfruitfull works of darkness. Bless thy Church planted in these Islands; that

2 Cor. 6. 1. we *may not receive in vain*
Tit. 2. 11, *that grace bringing Salvation,*
12. *which hath appeared to us, teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously and godly in this present world:* But from the highest to the lowest *have grace, whereby we may*

Heb. 12.28. *serve thee acceptably, with reverence*

verence and godly fear. Comfort all my Friends; forgive all my Enemies: relieve those that are in any misery; draw all sinners to repentance; and help all good men to perfect holiness in thy fear: that at last with one consent, we may all unite our hearts and tongues in thy everlasting praises.

Now *the Grace of Our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, be with us all.* Amen. 2 Cor. 13. ult.

November.

The Meditation ſome day before.

WITH what wonder and admiration do we entertain thoſe things which are ſtrange and unuſual? The very news of them carries great numbers to ſee them, and the ſight of them fixes their eyes on them, as if they could never have enough of them. Behold here the wonder of wonders, which thou art called to ſee, and feed thine eyes and heart withall. God is come to dwell in fleſh. This Fleſh is made a Sacrifice for the ſins of the World. And he invites thee now to a Feaſt upon that Sacrifice; that thou mayſt dwell in him and he in thee. O marvellous love! What eyes ever ſaw ſuch a ſight as the Son of God dying on a Croſs? The onely begotten of the Father bleeding as a Malefactor? The glorious King of Heaven laying down his life freely for his own Subjects: Rebells I ſhould have called them, and enemies to him? Where are all my thoughts? Where is my admiration? What is become of my love? Whither are all my deſires gone? It will be a new wonder if they

do

do not all assemble themselves together, at the commemoration of such love: which doeth me the grace to make me partaker of that Body and Blood, which was so offered up to God. Strange! that my thoughts should be so heavy, and my affections so cold! that my hunger and thirst, my love and my joy should be no more excited; at the very motion to go to the House of God, to make a thankfull remembrance of his death! We think the Angels lead an happy life, in their blessed employment of giving continual praises to God: why do I not go then with a more forward joy into the Courts of the Lord to *doe this* in remembrance of Christ, which those heavenly Creatures do not do? For *he hath not taken hold of the nature of Angels, but of the seed of Abraham*, for whom he hath prepared also this sacred food of which they never tasted. *Unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee?* or, *Sit thou at my right hand, till I make thine enemies thy foot-stool.* Art thou not desirous of honour, and greedy of gainfull preferment? Art thou not prone to seek great things for thy self? What greater honour or dignity can there be, than to be so nearly related to the Lord of all; to be a Member of him that is Head of all Principalities and Powers? Behold the treasures of grace and glory which he offers thee? and by these signs of his Body and Blood would make over to thee. Is not

Heb. 2. 16.

Heb. 1.5.13.

Love

Love the very life and ſoul of the World? Is it not the joy and ſatisfaction of hearts? Behold here the worthieſt object of it that ever was. See how he would fill and poſſeſs thy whole Soul with perfect contentment. And left thou ſhouldſt be ſo unhappy, as not to dwell in Love: See how he would engage thee by theſe bonds in which thou art going to tie thy ſelf, to love the Lord thy God with all thy heart, ſoul and ſtrength; and thy Neighbour as thy ſelf. How doth he comply with thy moſt natural inclinations? How doth he ſtudy to gratifie thee in thy moſt noble deſires? Call up thy beſt and pureſt thoughts. Strain thy ſelf to the height of admiration. Endeavour to forget all other things, and onely to look at preſent upon Jeſus. If any thing can make thee love God, it muſt be his love. If any thing can make thee hate ſin, it muſt be this Sacrifice for it. If any thing can make thee willing and obedient, it muſt be his obedience to the death. Think then when thou comeſt into his preſence, that thou ſeeſt him hanging on his Croſs. Think thou ſeeſt him ſpreading out his arms, and reſigning himſelf to the will of God. That thou beholdeſt his gaping Wounds, and the Blood trickling down his Sacred Body. That thou heareſt him cry unto thee; Did I not love thee, when I bled to death for thee? Did I not love thee, when I endured this pain and ſorrow to redeem thee? Could I do no more than give my ſelf, to deliver thee from death, and open the Kingdom of Heaven and Eternal life? And then what heart

heart is there, that need be taught what it ſhould ſay, and what it ſhould do on this occaſion? Who can refrain himſelf from giving bleſſing, and praiſe, and glory in the higheſt to him? Who can want thanks to render him for ſuch invaluable benefits? Or find in his heart to deny him his ſervice? Nay, who would not rejoyce to think of ſerving one that hath merited thus of him; and intends to reward his duty with that very glory which the Father hath given him? Our Lord cannot but expect to ſee thy mind fraught with heavenly thoughts, and a moſt high eſteem of him: thy heart mighty full of love, and vows, and reſolutions, ready to be preſented to him: thy will bowing and ſubmitting it ſelf wholly to his diſpoſal. And to all ſuch he ſaith by his Miniſters, Come to my Supper, for all things are ready, Come, and take this holy Sacrament to your comfort. Rejoyce with me and be exceeding glad; for I love you, and will love you to the end.

The

The Prayer ſome time before.

O Moſt holy Lord of Heaven and Earth; the greateſt and moſt deſirable good; the onely reſt and ſatisfaction of our Souls. Whom to know is the beginning of life: whom to love purely is our perfection upon earth: whom to poſſeſs in an unchangeable wiſdom, charity and purity, is Heaven it ſelf. It was thy great Goodneſs to make us know thee, and love thee, and be like unto thee. And a greater to ſue unto us and intreat for our affections. But it is the greateſt of all, a miracle of thy love, that thou haſt ſent ſuch a Perſon as thy Son Jeſus to beſeech us, and to add mighty importunities to his intreaties; that we would do that, which we ought to be deſirous to be admitted to doe, as the greateſt happineſs we are capable of. Lord, what is man that thou art thus kind unto him? We are very little things; hugely below ſo much of thy notice. We are naturally infirm and crazed in our bodies. And our underſtandings are ſhort-

ſighted,

ſighted, our reaſonings weak and childiſh, our paſſions eaſily diſordered, our reſolutions inconſtant; and by ſin we have made our ſelves worſe, and turned theſe into greater miſchiefs. So that if thou hadſt been pleaſed to ſhew but a little pity and compaſſion to us, and not ſuffered us to become extremely miſerable; what could we have expected more from thy Goodneſs? But that thou ſhouldeſt deſign to advance ſuch pitious and wretched things as we are, who know not how to value and eſteem thy benefits, to the ſtate and dignity of thy Children; to make us like thy ſelf in Righteouſneſs, Goodneſs and Truth; and at laſt to give us a bleſſed immortality in ſoul and body; O how aſtoniſhing is this love! which thou haſt ſhewn to us in the Son of thy love the Lord Jeſus. I am aſhamed to think that this Grace hath waited ſo long upon me, and been no better entertained and improved. That my apprehenſions of it are ſtill ſo dull; my reaſonings of ſo little force, to conſtrain my whole ſoul unmoveably to love thee, delight in thee, and to live to thee for ever. I moſt humbly flee to that Grace which hath

hath abounded thus towards me, for the pardon which it hath promised to those, who yield themselves to be governed by it. O let not thy unwearied Goodness be provoked yet to cast off the care of me: But continue to hold before mine eyes thy love in Christ Jesus, and the great glory which he hath purchased for us; till my heart be overcome and subdued perfectly to his obedience. That I may abandon every evil way, which is inconsistent with the enjoyment of his favour and happiness; and it may be the very business of my life to purifie my self as thou art pure: from all inordinate cares and fears; from sensual lusts and brutish passions; from anger and hatred; envy and malice; pride and vanity; falseness and dissimulation; murmuring and discontent; and whatsoever is opposite to thy blessed Nature and Will declared by Christ Jesus. O that the Faith of Christ, which thou hast already planted in my heart, may take a deeper root; that as I believe him to be the Lord of all, who died for me, and bought me with a price, and is risen again to be the Author of eternal Salvation to those that obey him,

him, and will come to jndge the quick and the dead: ſo I may conſtantly reverence him, and religiouſly keep his holy Commands, and ſtedfaſtly truſt him, and make him my hope, and love his appearing; that I may be found of him then in peace. And now that I am going to make him my renewed acknowledgments, and devote my ſelf to his holy obedience; Lord, fill me with ſuch worthy thoughts, affections and reſolutions, that I may know that I love him, and may rejoyce in hope of his eternal love unto me. O that nothing may interpoſe when I am at thy Table, to hinder the effect of theſe holy deſires; that no cloud may ariſe in my mind to obſcure my ſight of his love; no vain thought to draw me aſide from meditating on his Death and Paſſion for my ſake: but I may be carried then and always with a ſtrong and irreſiſtible inclination to doe his will.

Pſal. 141. 2. *Let my prayer come before thee, as the incenſe; and the lifting up of my hands, as the evening Sacrifice.*

Pſal. 143. 1, 2. *Hear me, O Lord, and give*

give ear to the voice of my ſupplications: in thy faithfulneſs anſwer me, and in thy righteouſneſs. And enter not into judgment with thy Servant: for in thy ſight ſhall no man living be juſtified.

Our Father, &c.

The

The Meditation afterward at home.

WHat our Saviour ſaid to the People concerning *John* the Baptiſt, may be imitated by thee with a ſmall alteration. *What went ye out for to ſee? a reed ſhaken with the wind?* (a thing of no moment?) *But what went ye out for to ſee? a man cloathed in ſoft raiment?* [Some worldly pomp and bravery] behold, *theſe are in Kings Courts. But what went ye out for to ſee?* a *Prophet? Yea, I ſay unto you, and much more than a Prophet: For among thoſe that are born of women, there is not a greater Prophet than John the Baptiſt.*

Luke 7. 24.

Where haſt thou been? mayſt thou ſay to thy ſelf. At an ordinary meal, or a common entertainment? What wenteſt thou out to receive? a piece of bread and a cup of wine? That we have in our own Houſes. Or what wenteſt thou from home to ſee? a dumb ſhew, a ſilent gravity, a company of men with ſerious looks and ſad behaviour? Thoſe we may ſee among them that mourn for any dead friend. Or what wenteſt thou out for to ſee? Bread broken, and Wine poured out, in a ſolemn and holy manner by the appointment of Chriſt Jeſus? Yea, and much more than ſo;

Chriſt

Christ himself, the Son of the blessed, under those signs and figures of his death. This is he of whom it is written, *Behold, the Lamb of God that takes away the sins of the world.* Verily, there is none born of Women like unto him, the onely begotten Son of God, the Heir of all things. And thou hast been at his Table; thou hast beheld the astonishing love of God in delivering him up to suffer for thee; thou hast received the pledges of dearest love, and the earnests of all those goods that he possesses. Couldst thou see no beauty in him, that thou shouldst desire him? Nor taste no pleasure in having friendship with him? Is it nothing to partake of the merits of his sufferings? To be made the Son of the King of Heaven and the Heir of his love, by being made partaker of his Divine nature and disposition? Where were thine eyes then? What were thy thoughts doing? None ever believed and considered this love that God bears to us; who was not moved and enflamed by it to love him above all thiugs. For the Creator and Possessor of Heaven and Earth to love thee: what a word is that? Who can hear it, and not be at once both amazed and transported? Especially when he loves thee so much as to send his own Son unto thee, yea, his onely Son, the Son of his love: who hath so loved thee, as to spend his dearest blood in thy service; and all this freely, without any motive but his own love; and to procure us the greatest blessings, no less in conclusion than

than immortal life. What heart can think of this and not be overpowered by it? And need he intreat thee not to forget the love he hath ſhewn unto thee? to ſpend a few thoughts every day on ſuch a Friend, that hath deſerved ſo much of thee? A mean requeſt; which ſhould be granted, one would think, without the asking. And wilt thou be at no pains to preſerve his memory? Shall he ſlip out of thy mind, unleſs he force himſelf into thy company? It is eaſie to be warm by a fire ſide. It is almoſt impoſſible not to be moved, when the perſon we love is before our eyes. But when we are gone from the fire, we muſt exerciſe our ſelves, not to grow cold again. And when a friend is at a diſtance from us, we muſt look upon the tokens we have received of his kindneſs, or ſome other way bring him to our remembrance. Or rather our great love to him, will often preſent him before our imagination. Do but love thy Saviour then in an hearty manner, and how canſt thou fail to love him more? That little thing is all that he dſires of thee, that thou wouldſt love him beſt; and then do even what thou wilt.

For you may conſider, that it is the nature of all love, not to let our heart be joined to any other object, which ſhall in any degree prejudice that which is principally loved. Whatſoever is eſteemed, honoured and

and admired by us above all others; will not permit any thing to be entertained, that shall any ways injure it in our thoughts and affections. We are naturally averse to any such objects, and reject them with disdain; as those which are inconsistent with our better desires. If thy Redeemer therefore be advanced and seated in thy heart by an unfeigned love to him above all things on earth: it will render every thing despicable, which would draw thy heart from him, or in the least abate thy devotion to him. Thou wilt look upon it as a base temptation and an unworthy offer; which is not only to be slighted and rejected, but hated, and loathed. Thou wilt say, I am dead to sin, I cannot live any longer therein. I have done with all your adulterate pleasures. Jesus is my joy, my life and my crown: what pleases him, pleases me. His love is a Law within my heart: and therefore I delight to do thy will, O God.

And the more to fortifie thy self, thou mayst often meditate all this Month, upon the COURAGE and CONSTANCY, the Fortitude and Magnanimity of Jesus in asserting the Truth of God. For this is particularly remembred by St. *Paul* as a part of his character, that *he witnessed before Pontius Pilate a good confession.* By which we should excite our selves out of Love

1 Tim. 6. 13.

to him to follow after *righteousness, godliness, faith, charity, patience and meekness,* whatsoever it cost us. Let the dangers be what they will, we should *still fight the good fight of Faith: lay hold on eternal life.* For *herein is our love made perfect, that we have boldness in the day of Judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth away fear: because fear hath torment; he that feareth, is not made perfect in love.*

1 Tim 6. 11, 12.

1 Joh. 4. 17, 18.

The

The Thanksgiving and Prayer afterward.

I Humbly offer unto thee, O Lord, together with the whole Company of Heaven, the sacrifice of praise and thanksgiving; which is eternally due to thy most bounteous Goodness. The whole World was made by thee out of nothing. The Heavens, the Earth, the Seas, and all that are therein, confess themselves the work of thy infinite Wisdom and Power. Out of the dust thou hast framed our comely bodies: and inspired into them immortal Spirits: on which thou hast engraven thy own Image. Thou didst put thine own Majesty upon us, that all thy Creatures here should be obedient to us, and we be obedient only to thee, the great Lord and Governour of all. O how great was the honour which thou conferredst upon us! And how much more wonderfull the Grace thou hast given us in Christ Jesus, after our disloyalty and shamefull disobedience to thee? Thou hast sent him to redeem us from Hell and Death by his precious Blood: And given

thy Holy Spirit to ſanctifie our hearts, and aſſiſt us in our duty; thy Goſpel to be our Rule; thy Son to be our Example; thy Miniſters to be our Remembrancers; thy Sacraments to be the Signs and Seals of thy Bleſſing. I have now taſted of thy great and abundant love. Thou haſt feaſted me at thy Table; and ſatisfied me with thy good will towards me: and filled me with joy and gladneſs in thy favour, more than if all the riches on Earth had been increaſed. What ſhall I render unto thee, and do for thee; who haſt done all this for me, who am leſs than the leaſt of all thy mercies? My heart burns within me, till I have offered up my ſelf again unto thee: and reſolved to ſpend my days in praiſing, loving and ſerving thee, to the beſt of my power. O that this holy ſenſe of thee, may never quite vaniſh out of my mind: But I may be always inclined to think of thee, to declare thy loving kindneſs, to approve my ſelf to thee, by ſtudying and doing thy Will with chearfulneſs of heart. I have now knit my ſelf to thee, by new bonds and engagements, which I deſire may be never looſed. O that my vows and promiſes may ſtand as faſt as thine everla-

ſting

ſting Covenant. That nothing may make me break my Faith, which I have now in my Baptiſm given to thee: but I may always, as I ſtand bound, moſt heartily continue *to believe in thee, to fear thee, * to love thee with all my heart, with all my Soul, and with all my ſtrength; to worſhip thee, and give thee thanks; to put my whole truſt in thee, to call upon thee, and to honour thy holy Name and Word, and to ſerve thee truly all the days of my life.* And affiſt me by thy Heavenly Grace to doe my duty alſo faithly towards my Neighbour: *to love him as my ſelf, and to doe to all men as I would they ſhould do unto me: to love, honour, and ſuccour my Father and Mother: to honour and obey the King, and all that are put in Authority under him. To ſubmit my ſelf to all my Governours, Teachers, Spiritual Paſtours and Maſters. To order my ſelf lowly and reverently to all my betters. To hurt no body by word or deed. To be true and juſt in all my dealings. To bear no malice nor hatred in my heart. To keep my*

* The words of the Church *Catechiſm*, which excellently expreſſes the duty we owe to God and our Neighbour.

hands from picking and ſtealing, and my tongue from evil-ſpeaking, lying and ſlandering. To keep my body in temperance, ſoberneſs, and chaſtity. Not to covet nor deſire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life unto which it ſhall pleaſe God to call me.

I deſire alſo the good of all Mankind; that they may partake of the knowledge of the Lord, and enjoy the fruits of his Death and Reſurrection: eſpecially that all Chriſtian People may walk worthy of the Lord, who hath called them to his Heavenly Kingdom. And particularly all Kings, Princes and Governours may be as carefull to obſerve his Laws, as they are deſirous others ſhould obſerve theirs. That they may remember the honour thou haſt done them in exalting them ſo high; to the end they may imitate thee, in doing good to all below them. Purge out of thy Church every thing that diſhonours the Religion of our Lord, and endangers Souls. Unite all the Members of it in the profeſſion of the true Faith, and in ſincere Charity: that the poor may be relieved, the ſick comforted, the fatherleſs

and

and widows visited in their affliction, sinners reclaimed, the obstinate softned, and all that are in unbelief brought into the Flock of Jesus Christ.

And grant unto us all that have Communicated together this day, that peace which passeth all understanding; humility, meekness, obedience, fortitude, contentedness, patience, longing desires after Heaven, and willingness to die, that we may rest in a holy Hope, and have a blessed Resurrection with the just. *Amen.*

December.

The Meditation some day before the Sacrament.

NEED I be told after a whole years service, at least, of my blessed Master Jesus, what that duty is I am now going to perform unto him! Am I not preparing my self according to his command to make a solemn commemoration before God, Angels and Men, of his unheard-of love in dying for us! To make a profession of my sincere love and affection to him? To engage to him my fidelity? To renew the Covenant that is between us? To open my heart to him, and to confirm to him the most absolute possession of my Soul and Body? To wait on him for his continued Grace; and that I may feel the power of his Death and Resurrection? To shew him my willingness even to take up his Cross; and to be his Disciple and Follower to the very death? To testifie the love I bear unto, and the Communion I desire to hold with all the Christians that are through-

out the World? To exalt the Name of the Lord, and to ſpeak his praiſes: who would give his Son for us, and who hath condeſcended to a treaty of peace with us, and upon ſuch eaſie terms to become friends with us, yea, reward us, and do great things for us? O how ſweet is the remembrance of theſe bleſſings! How happy am I that he will not let me forget them! But with a continued kindneſs invites me again to this delightfull employment. I will go and give him thanks for all his benefits, and for this among the reſt; that he hath made me ſo often partaker of his bleſſed Body and Blood, and now gives me a new opportunity to celebrate in this manner the memory of his love. And O that my heart were lifted higher than ever, after ſo long acquaintance with him, in admiration of his Grace, in faith, in love, in joy, in praiſe and thankſgiving, in ſtrong and vehement deſires, and in cordial reſolutions to be his devout and faithfull Diſciple. O that the hearts of all Men elſe, who ſhall approach his Table, may be diſpoſed to the like zeal and fervent affection to his ſervice: and ſo many ſouls as there are then preſent, ſo many living Sacrifices there may be to God; ſo many wills reſigned into his hands with ardent love. That ſo thoſe holy Spirits, which the Apoſtle tells us, were preſent in their Chriſtian Aſſemblies, may be invited to come into ours. And beholding nothing but what is reverend,

reverend, ſerious, pure, and full of true devotion, they may be excited to rejoyce and praiſe God together with us, for our ſincere affection to his Religion. And they may make report among their Heavenly company above, that Chriſtian piety is ſtill remaining in the world; and that we have made a great increaſe and growth in it this year, by our frequent remembrance of the Lord Jeſus: which may ſtir them up all to bleſs the great and glorious Name of our God, which is exalted above all bleſſing and praiſe.

The Lord hath prepared his Throne in the Heavens, and his Kingdom ruleth over all. Bleſs the Lord, ye Angels of his: Bleſs him all his Hoſts: Bleſs him all ye works of his in all places of his dominion: Bleſs the Lord, O my Soul. Pſal. 103. Stir up thy ſelf to bleſs the Name of God our Saviour; who hath not caſt us out of his ſight, when we threw off our obedience to him: but ſent his Son to gather us again to him, to invite us by precious promiſes, to endear himſelf to us by ſhedding his heart-blood for us, to open the gate of *Paradiſe* once more, and reſtore us to immortality; to make us equal with the Angels, and rank us among the eldeſt Sons of glory. Let us go, and, if it be poſſible, excite a greater love in our heart toward him, than ever we felt before. Let us offer up our ſelves to him

with

with a stronger flame of devotion: which may always burn and rise up higher and higher, till it touch Heaven; and lift us up thither where our Saviour is in the high and holy place, *God blessed for ever.* Amen.

The

The Prayer ſome day before.

ETERNAL God: whoſe omnipotent Word brought me and this whole World of Creatures into being. Out of the fulneſs of whoſe Goodneſs, we are all fed and maintained; and by whoſe rich and abundant Grace it is, that our ſouls are not in a deſperate and forſaken condition: but may approach with ſome confidence to thee our Maker, who in thy Son haſt revealed thy ſelf unto us, a moſt mercifull Father. I fall down before thee in an humble reverence, to perform that Religious duty which I owe thee as thy Creature, and much more as thy redeemed one, through the purchace thou haſt made of us by the Blood of Jeſus. I admire, adore and love all that I know of thee; I extoll and praiſe thy Wiſdom, thy Bounty, thy Holineſs and Truth, which endureth for ever. I acknowledge my ſelf beholden to thee beyond all my words, or conceptions either. I reproach my ſelf for my baſe ingratitude, and all the wrongs I have done thee. I confeſs the juſtice of thy proceedings, ſhouldſt thou

thou ſtrip me of all thoſe good things thou haſt beſtowed on me. I give thee the glory of thy ineffable and never enough to be valued love in thy Son Chriſt. I diſclaim all oppoſition to thy will, as baſe, unjuſt and accountable. I vow to thee my intire ſervice and obedience: and approve all thy Commandments as righteous, wiſe and good. I lay new bonds upon my ſelf, to keep and obſerve them with my whole heart; and rejoyce in thy precious Promiſes, accounting them better than thouſands of gold and ſilver. My hope, my ſatisfaction, my comfort is in thy word: which encourages me to wait on thee for the Grace of thy holy Spirit; bleſſing thee for that portion of it, which I have already received. I thank thee for all thy other Goodneſs to me, and truſt thee for the continuance of it, as far as thou ſeeſt profitable in thy wiſe Providence; to which I heartily referr my ſelf. I hope thou wilt accept of theſe poor but ſincere acknowledgments, and not condemn me out of my own confeſſions: but pardon my errours and miſcarriages, confirm my holy purpoſes, pity my infirmities, and ſtrengthen my pious endeavours. That I may perfectly mortifie all ſinfull

luſts

lusts and desires, faithfully discharge my duty in my several relations, thankfully and soberly use all thy mercies, patiently bear the heaviest afflictions, and improve my soul in wisdom and goodness, by all the helps thou affordest me: by thy holy Gospel, by the good counsels of others, the inspirations of the holy Gospel, thy many remarkable providences about me, and whatsoever courses thou takest with me, to bring me safe through this World, into an happy Eternity. And now that I am about to address my self to the Table of the Lord, O that I might have such a sweet remembrance of his love, as may revive my spirit, encourage my hope, excite me to all my duty, and put an humble confidence in me, to look up unto thee again for thy pardon; and for the grace of thy holy Spirit, to enable me to please thee better ever hereafter. Thou who knowest all things, seest that my soul waits for thee, O God, and longs to be more like thee; and is ready to offer up its understanding, will, and all its affections unto thee: That I may remain stedfast and unmoveable in justice and charity; meekness and humility; temperance and purity; contentedness and patience, devotion

votion and piety; with all other fruits of thy good Spirit. Suffer nothing to appear in my soul before thee, but reverend thoughts of thee, most zealous love to thee; passionate desires that Christ Jesus may live in me, and appear in all the actions of an innocent, harmless and usefull life. That so the day when I approach unto thee, may be a day of good tidings of great joy; a day of peace and reconciliation, of feasting and refreshment, of comfort and encouragement, to walk before thee with a perfect heart as long as I live. *Whatsoever things are*
Phil. 4. 8, 9, 19. *true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any vertue, and if there be any praise,* help me always to *think of these things. And the God of peace be with me; and supply all my need according to his riches in glory, by Christ Jesus.* In whose Name and Words, I still recommend my self to thy Grace, saying,

Our Father, &c.

The

The Meditation afterward at home.

THOU art my portion, O Lord; I have said that I would keep thy word. Psal. 119. 57. Why should I repent me of my choice; or start from my resolution? Thy Counsels and Commands are the surest guide: thy power the strongest defence: thy good Providence the fullest storehouse: thy eternal Justice and Holiness the best security: thy Promises the richest treasure: and good hopes in thee our highest happiness. It is enough, enough, O Lord, to be beloved of thee, the all-sufficient good; who comprehendest all things in thy mind, and canst do all things by thy power, and delightest in raising such monuments of thy Wisdom and Greatness, as thy Almighty love may dispense endless blessings unto. I am well satisfied now that I can say, *Thou art my refuge and my portion in the Land of the living.* Psal. 142. 5. The Lord is my portion; whom shall I envy? The Lord is my portion; for what shall I be discontented? The Lord is my portion; of whom shall I be afraid? *Why art thou cast down, O my Soul, why art thou disquieted within me?* Psal. 42. 11. How can his friends fail to partake of his

bounty,

bounty, who treats even his enemies with so much kindness? *My soul, wait thou only upon God: for my expectation is from him. Trust in the Lord and do good; and verily thou shalt be fed; delight thy self also in the Lord, and he shall give thee the desires of thy heart. Cast thy burthen on the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. Wait on the Lord, and keep his way. For the eyes of the Lord are upon them that love him: He is their mighty protection and strong stay, a defence from the heat, and a cover from the Sun at noon; a preservation from stumbling, and a help from falling. He raiseth up the Soul, and lightneth the eyes: He giveth life, and health, and blessing. All sacrifice is too little for a sweet savour to him, and all the fat is not sufficient for his burnt-offering: but he that feareth the Lord is great at all times. The spirit of those that fear the Lord shall live; for their hope is in him that saveth them. My heart shall rejoyce in him; because I have trusted in his holy Name. Let thy mercy, O Lord, be upon me; according as I hope in thee.*

Psal. 62. 5.

37. 3, 4, 34.

55. 22.

Ecclus. 34. 16, 17.

Judith *ult.* 16.

Ecclus. 34. 13.

Ps. 33. 21, 22.

And

And I hope that I ſhall never forget thy word which I have ſaid that I would keep: the revelation of thy Wiſdom. The Declaration of thy Will, and the deſcription of thy moſt holy and happy life. My God, *I have taken thy precepts as my heritage for ever: for they are the rejoicing of my heart. I have inclined my heart to perform thy ſtatutes alway, even unto the end.* Pſ. 119. 111, 112.

This day I have added one Vow more of conſecration to thee. I have made over my ſelf intirely to thee, to be my portion. Whom ſhall I love, whom ſhall I ſerve; to whom ſhall I reſign my will and ways? but only to thee the Father of lights, and the Father of mercies: who haſt not thought thy Son too much to give to me. Neither will I forget this happy day, which hath brought me a taſte of the joy, and peace, and ſerenity, which ſpring from the very beginning of a God-like nature. I will alway be devoted to him. Let his will be done on Earth, as it is in Heaven: for it is the will of my Heavenly Father. Let theſe words remain upon record againſt me, if I endeavour not to make him my pattern: and not only in that place, where I have now been, but in all my behaviour in this World (that great Temple of his) demean my ſelf holily and purely; with that humility, reverence, meekneſs and ſubmiſſion, which becomes his preſence. What have I here

to

to do, but to ſhew forth the glorious perfections of Righteouſneſs, Mercy and Truth, which I behold in him? and to declare the eſteem I have of him, and my ſatisfaction in my portion; by modeſty, contentedneſs, thankfulneſs, faith, patience, hope, joyfull reſignation of all my concernments, with an equal mind, to his wiſe diſpoſal? This is my will, and my reſolution. And I will declare from year to year, that this I take to be my happineſs.

And here it may be very fit to reſolve often all this Month, to reflect upon our Saviour's CONTEMPT OF THE WORLD, when he had choſen to come and do the will of God. Riches, honour, glory and pleaſure, were nothing in his account; in compare with the ſatisfaction of doing the pleaſure of God, though it were by ſufferings. He did not regard the eſteem of men, nor what they ſaid of him. Though he died an ignominious and diſgracefull death, as well as lived a poor and deſpicable life; he was not aſhamed nor dejected: but rather gloried in both. Becauſe his buſineſs *was not to pleaſe himſelf: but as*

Rom. 15. 3. *it is written, The reproaches of them that reproached thee, fell on me.* Let the ſame mind be in us, that was in him.

Ibid. v. 2. *Let every one of us pleaſe his neighbour, for his good to his edi-*

fication

fication. But overlook the censures and vain opinion of this world, with all the honours and preferments of it: so we may but approve our selves to God, and his will be fulfilled by us. For *it is a faithfull saying;*

If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him. 2 Tim. 2. 11, 12.

The

The Thanksgiving and Prayer afterward.

O Most high and holy Lord of Heaven and Earth; the Author of every good and perfect Gift. Who art for ever to be humbly acknowledged, worshipped, loved and obeyed; by me, and by all that know thee. I have often made thee my acknowledgments, for my being, and all the comforts of it; for the hopes I have both in this life and hereafter: And now I come to renew them, that I may be more firmly united to thee in hearty love and intire affection. I cast my self down before thee, being even oppressed with the great load of thy mercies and benefits; which will not suffer me to dispose of my heart otherways than to thy obedience. As I owe my very being to thee; so all those good things which have made it not to be a burthen and uneasie to me. I have enjoyed a long measure of health, and cannot tell that ever I wanted my daily bread, [yea, plentifull provision both for

for my neceſſity and my pleaſure.] The days of pain and ſorrow, which I have endured, have been but few, in compare with the many years of eaſe and joy which thou haſt vouchſafed me. I find now all my ſenſes entire and perfect, and I have a great many Friends and kind Neighbours: and alſo a great deal of time to think of all this, and to prepare my ſelf for thy eternal favour. How much am I indebted to thee, for the continued uſe of my underſtanding, reaſon and memory; that I can take notice of all thy Goodneſs, whereby my heart may be excited to love thee; which is the greateſt happineſs and pleaſure of all. * This, this, O Lord, is the greateſt of thy mercies, that thou haſt given me the knowledge of thy love in Jeſus Chriſt; which cannot but conſtrain me to the greateſt love of thee. And that thy holy Spirit hath ſhone ſo often

* *You may acknowledge what you may owe him alſo for good education, civil breeding, and that he hath perhaps inclin'd your heart early to be religious, whereby your Conſcience hath been kept from many wounds, & both Soul and Body from much diſhonour, &c.*

into

into my mind, and breathed so often on my will and affections: that thou hast pardoned so many faults, and waited so long for my amendment, and so earnestly importuned my return; and afforded me so many helps, and such a long time to perfect my repentance. Thou hast added also now new pledges of thy love, and earnests of that immortal life; wherein I may complete my praises and thanksgivings to thee in the company of the blessed. *O how precious are thy thoughts towards me, how great is the summ of them! If I would go about to number them, they are more than the sand.* I cannot count the least part of them; nor ever see any end of thy Goodness: for even whilst I am thinking of it, I receive new favours from thee. Every moment is big with abundance of thy mercies, both to my Soul and my Body; for this life and that which is to come. But I know enough to make me admire and love thy Goodness; and to make me ashamed of my forgetfulness and ingratitude: enough to oblige me eternally to thee: enough to make me fully contented, and to rejoyce in thee, as my portion. Behold,

hold, O Lord, I here again sincerely devote my self to observe thy Commands, and keep thy holy Word: I have chosen it as the Rule, and the Comfort of my Life; and I will ever cleave unto thy Testimonies with my whole Heart. I would not abuse thy Mercies, nor grow careless, wanton and secure under the Abundance of thy Goodness; but look upon them as Engagements, and mighty Arguments, to love, acknowledge and obey thee for ever. Blessed be thy Goodness that I have such Thoughts, and am so inclined. Accept of my good Desires, Purposes and Vows, which I have made; and accompany me alway by thy gracious Assistance, that I may accomplish what I have begun, and perfect Holiness in thy Fear. To thee I recommend all Mankind, especially thy Church and chosen People, all the Rulers and Governors of them; that they may remember thou art higher than the highest, the King of Kings, and Lord of Lords; who wilt judge all Men, without respect of Persons. Give pure Zeal and Knowledge to thy Ministers, the Grace of Contentedness to the Poor of the Flock, and of an open Heart to the Rich; Wisdom and Discretion to those that are in

their younger Years, and an holy Hope to comfort the Aged. And endue them all with an humble Meekness, that, *laying aside all Malice, and all Guile, and Hypocrisies, and Envies, and all Evil-speakings, as new-born Babes, they may desire the sincere Milk of the Word, that they may grow thereby; and offer up continually spiritual Sacrifices, acceptable to thee by Christ Jesus.* Amen.

1 Pet. 2. 1, 2, 5.

ON

ON THE

Feast of the Nativity,

OR

Christmas-Day.

The Meditation before at home.

WHAT amazing News is this! What an astonishing Piece of Love! That the King of Kings who needed nothing, and is able by his Omnipotent Word to command more Creatures into being (if he wanted any Subjects) than we can think of while we live, should send a kind Embassage of Peace, to us vile Worms, sinful Dust and Ashes. To us who were unworthy of a gracious Look from him, should we have besought his Favour; to us that had highly affronted his Sovereign Authority and Sacred Laws, he hath dispatched a glorious Message, as if we were the grea-

teſt Perſons, and ſo many little Gods. And had it not been too great an Honour for us to think of, if he had ſent one of his meaneſt Servants in the heavenly Court to viſit us? Or if he had bidden an illuſtrious Seraphim, to come and comfort, and clear us by his bright appearance, or one of the Cherubims to flie all over the Earth, and make proclamation in their Ears, that the King of Heaven would be reconciled to his rebellious Subjects? Would it not have filled the whole World with wonder, and made all Mankind ſtand at a gaze, to ſee themſelves ſo highly favoured? O what a Grace then was it, that God ſhould ſend his Son, his only begotten Son, the Prince and Sovereign Lord of all that Heavenly Hoſt, upon this buſineſs of reconciliation? See, my Soul, that which aſtoniſhes not Men only, but Angels themſelves, who proclaimed the birth of this Prince of Life, with the loudeſt ſhouts of Joy, ſaying,

Luke 2. 14. *Glory be to God on high, and on Earth Peace, Good will towards Men.* Towards Men do they ſay? Lord, what are they, that thou ſhouldſt put this honour on them! What are the greateſt and nobleſt Men on Earth? What is their Excellency and Worth, that ſuch Addreſſes ſhould be made unto them? O join thy ſelf, my Soul, as well as thou art able, with thoſe bright Morning-ſtars that ſang for joy, when the foundation of the new World was laid, and ſay, Glory be to the eternal Majeſty of Heaven

ven and Earth, who possesses all things, and can suffer nothing; that he would deign to send to us his poor Subjects. Glory be to his Almighty love, who *so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the World to condemn the World; but that the World through him might be saved.* O blessed Jesus, how ardent, how powerful was that Love, which brought thee down from the Heavenly company above, to us here on Earth; yea, *to the lowermost Parts of the Earth?* To be cloathed with our Rags, to dwell in our mortal Flesh, in the likeness of sinful Flesh? Mightest thou not at least have been apparelled like the best of Men, and been found in the Habit and Fashion of the noblest of us? But thou wouldest also condescend to the form of a Servant; that the most despicable of all Mankind might never suspect they should be despised by the King of Glory? O what an humble Love was this, to us most wretched Sinners? What Heart can conceive the infinite force of it? How infinitely is it above all Words? We do but declare, that we know little of it, if we are able to talk much about it. It is fit for our wonder and silent admiration; for adoring thoughts, and devout ecstasies of Love. Only, I will go, and declare in the Assemblies of his People, these wonder-

John 13. 16, 17.

Ephes. 4. 9.

Psal. 139. 15.

ful works of the Lord; and publish his goodness with the Voice of Thanksgiving and Praise.

Lord, what new Wonder is that, which there I behold! This glorious Person, murthered by his Subjects. The new born Prince of the World, the Heir of all things, *caught, and cast out, and slain* by those to whom he was sent to demand their Obedience. O the miraculous Wisdom of this love! That he should be born, and come among us, to die for us! And take our Flesh, that he might offer it on the Cross, and make Peace and Reconciliation by being slain, and shedding his Bood! Go, my Soul, and shew forth his Death to Angels and Men. For this is the upshot of his love, that *while we were yet sinners, Christ would die for us.* By this he hath made an Atonement for us; by this he hath obtained an *Eternal Redemption*; with this Offering God is well satisfied; and by this he hath exalted our Nature to the right hand of God, that he may always appear in his presence for us. With what love and joy, and zeal, should we commemorate this never to be forgotten love! With what hearty Affection should we offer our selves to him! How glad should we be of this new Opportunity to vow to him our Obedience! With what tender love should we embrace all our Brethren, who are Flesh of our Flesh, and Bone of our Bone, as he is! And how comforta-

Matth. 21. 39.

bly

bly may we hope that God will be gracious to us, who hath not only sent his Son to make his abode among us, but also to lay down his Life for us! Let us go and bless his Name, that to us a Son is born, to us a Child is given, even Christ the Lord: That he *hath raised up a mighty Salvation for us*; *and hath redeemed us out of the hands of all our enemies, that we might serve him without fear all the Days of our life.* And let us receive these Earnests and Pledges of his good Will, as hopefull Assurances; that he will never end his Love till he hath conveyed us thither, where Jesus is. But how shall we come there, unless it be in those Steps whereby he ascended from Earth to Heaven? Go therefore and offer to him an Heart of Flesh, to be moulded and framed into what Figure he pleases. Desire him to form his own Image in thee; to subdue thee perfectly to his Will, that it may be thy Meat and Drink to do it, and to finish the Work he hath for thee in the World. Think thou hearest him say, as *Abimelech* to the Men of *Shechem*, to move them to elect him for their King: *Remember that I am your Bone, and your Flesh.* Behold my Body which I took for your sake. See here how dear you are to me; and how nearly related I stand, to every Soul of you? Will you not suffer me to rule over you? Such a Lord as is so much concerned for you? Will you not be governed by me,

Judg. 9. 2.

that am your Brother, as well as your Lord? And then methinks, we should all answer with one accord; Other Lords have reigned over us, but now none but thou, O Christ; none but thou, O Christ, Rule and Reign over us for ever; for we are thy Servants.

The

The Prayer before.

O Eternal God, the Sovereign Lord of all Creatures, both in Heaven and Earth; who art before all Things, and on whom they all depend; to whom we owe all Honour and Homage, all Love and dutiful Affection, all Praise and Thanks, Service and Obedience, throughout our whole Life. I acknowledge, O Lord, that I am never more unjust, than when I do not render all this most freely and chearfully unto thee. I cannot deny the Debt wherein I stand engaged, though I have too often denied to pay it; for thou hast raised me out of the Dust, and preserved me from returning thither again. Thou hast richly loaden me with thy Benefits, endued me with Principles of Wisdom, Righteousness and Goodness; made a World of good Things to wait upon me, and minister to me; and expectest only reasonable Service, and an easie Obedience from me; which thou hast sent thy Son to demand, and to intreat, and to give me an Example of. This is the surpassing Heighth of thy Love, That thou wast pleased not to despise and

reject us, when we had despised all thy former Favours; but even to assume our Nature into an inconceivable Nearness to thy own, and send thy Son Jesus to seek and save us when we were lost. I adore thine infinite Condescension, O blessed Jesus, who *art not ashamed to*

Heb. 2. 11, 14. *call us Brethren. And forasmuch as we are Partakers of Flesh and Blood, hast also thy self likewise taken part of the same, that through Death thou mightest destroy him that had the Power of Death; that is, the Devil.* Blessed be thy Goodness, that *in all Things thou wast*

Vers. 17. *made like unto us, that thou mightest be a merciful and faithful High Priest, to make a Reconciliation for our Sins.* Let all the Angels in Heaven still praise him; for, as high as the Heaven is above the Earth, so great is his Mercy above our Thoughts. We were not worthy that thou shouldst so much as look upon us, or speak unto us; and then, in thine unbounded Love, thou wast pleased to dwell in our Nature, and *to send thy Son*

Rom. 8. 3. *in the Likeness of sinful Flesh, that by a Sacrifice for Sin, he might condemn Sin in the Flesh.* I see, O Lord,

Lord, in that Sacrifice, how hateful Sin was to thee, when thou wast so full of Love to us; and am going to thy Table to renounce utterly every evil Way, and devote my self to an holy and God-like Life; to acknowledge thy wise Goodness, who wouldst dwell in our Flesh to sanctifie and cleanse it; and give thy Son Jesus to die for us, that he might redeem us from all Iniquity, and purifie to himself a peculiar People, zealous of good Works. Accompany me, O God, by that mighty Spirit, through which he was conceived, and offered himself without Spot unto thee; that I may have a lively Conception of him and his holy Gospel in my Mind, and be made conformable to him in every Thing, and offered up entirely, Soul and Body, to be ordered and disposed of as pleaseth him. It is but just and reasonable that his Will, not mine, should be done: And it is no less my Happiness, than my Duty, to be governed by him, who is the Wisdom of thee our God. I deliver up therefore my Understanding, my Will, my Affections and Passions, to be guided, directed and ruled by his supreme and immutable Counsels. Work in me a stedfast Admiration and Love of his Purity, Lowliness, Meekness,

ness, Patience, Contentedness and Charity; that nothing may be so desirable to me, as to have Christ Jesus, in all his Divine Vertues, formed in me. Hold, O Lord, this Image of him always before mine Eyes, that my Life may be nothing else but a constant Imitation of him, and both Body and Soul become the Temple of the Holy Ghost; wherein thou mayest be truly honoured, heartily loved, highly praised and exalted, and purely worshipped and served. O that my Mind may be ever employed in pious or honest Thoughts; that my Will may chuse the better Part, which can never be taken away from me; that I may set my Affections on Heavenly Things, and not on Things upon the Earth; that I may use the World as one that seeks a better Country; being chearful, and yet composed; diligent in my Calling, and yet working out my Salvation; doing good to my self with all the Comforts of this Life, and likewise unto others. Give me the Grace, good Lord, never to be weary of Well-doing; to be just in all my Dealings, faithful in my Promises, mindful of my Vows, upright in the Discharge of my Trust, inoffensive in Word and Deed, and an useful and peaceful Member of Church and State.

Dispose

Dispose me to be good in all my Relations; obedient to those who are over me, kind to all my Equals, compassionate and pitiful to those that are in Misery, meek and lowly towards all Men. O that Riches may never make me forget my self, nor Poverty tempt me to forget thee; that Health may not make me confident and secure, nor Sickness make me dejected and discontented: But I may be patient and constant in all Adversities; religious and thankful in Prosperity; and go through Fulness and Emptiness, Honour and Disgrace, good Report and bad, with the same Evenness of Mind, till I come to receive Praise and Commendation, as a good Servant of Jesus Christ, at the great Day of his Appearing. In whose most powerful Name I continue to make my Suits unto thee, saying as he hath taught me,

Our Father, &c.

The

The Meditation afterward at home.

IS not our heavenly Father very desirous, that we should love him? Would he else have appeared among us? Would he have manifested himself to us? Yea, manifested himself in our Flesh? And more than that, purchased us to himself by his own Blood? O how dear hath he paid for our Love? Love him, love him exceedingly, that he may not lose the great price wherewith we are bought. But what love do we bear him, if we be not like him? What are we the better that a Saviour is born to us, if he be not formed in us, and dwell not in our Hearts by Faith? Was not this the end of his taking our Nature, that he might purifie it; and make us Reverence our selves more, than to defile that which is so near a-kin to the Son of God? O most wise Goodness, which by becoming like to us, designed to make us like thy self. I see the humility of the blessed Jesus, who was born of a poor Virgin. I see his sweetness in accommodating himself to the vilest of us, and taking on him the form of a Servant. I see how little he valued the Riches, and the Dignities, and the Pleasures of this World. How contented he was in a mean condition; how obedient to his Parents; how courteous to the meanest Clients, who came to receive, not to give. I see how liberal he

he was of his Favours, how unwearied in doing good, how patient in suffering any evil; how he loved righteousness and hated iniquity; how dear the honest heart was to him, and how odious hypocrisie. I see how meek he was when he was affronted; how loth his Enemies should perish; how little concerned either in the Calumnies or Applauses of the World; how absolutely resigned to the Will of God; and how desirous to do him honour. O how often did he thank his heavenly Father? How many hours did he spend in Prayer and private Converse with him? How joyfully did he suffer great Pains to do great Good? And at last laid down his life, full of hope in God to see a glorious Resurrection? These are the Beauties of Jesus, which I admire. This is the Image of him, which I have vowed to carry always in my heart. This is the glory of Humane Nature; the Honour and Dignity to which I would be preferred. I desire to be great in nothing but his humility; to be rich only in Contentedness, Patience, and good Works; to be glorified in Meekness, and sweet Condescension; to have the pleasure only of pleasing God, and my Brethren to their Edification; to rejoyce that God's Will is done, though mine be crossed.

And it is no small joy to see the beginning of this beauteous Image drawn upon my Heart. He that did not despise the Virgin's

Womb

Womb, will not despise the humble Oblation I have made of my self to him; nor that little likeness he sees in me of himself. Dost thou not see, my Soul, what great things come from mean beginnings? How a poor Babe that lay in a Manger, came to be the King of Glory? Hope in God then, that thou shalt grow to a greater stature; and more exactly resemble thy dearest Saviour. He hath given thee assurance that he will not over-look thee, now that he sits on the Throne of his Glory. It is a Throne of Grace too, unto which thou mayst address thy self, and find Grace to help in time of need. Do but let him see how much thou honourest him; how precious his Memory is unto thee, how thou art in love with his Purity; and he that was manifested in our Flesh will manifest himself in thee. He will adorn thee with all his Graces; and make thee shine as a light in the World; in humble Charity, meekness of Wisdom, in chearful Patience, and devout Obedience. Blessed be God for this hope. I have no cause to envy the greatest Persons. No, not her that carried him in her Womb, and then in her Arms; if there had been nothing more. For though we are apt to say, as the Woman among the multitude did, *Blessed is the Womb that bare thee, and the Paps that thou hast sucked*; yet Jesus saith, *Yea, rather blessed are they that hear the Word of God and keep it.*

Luke 11. 27. 28.

They

They that hear or believe his Word, conceive him in their Heart; and they that do it, bring him forth in their Life. Blessed be Jesus for the least share I have in this Blessedness. I will spend this holy Day, in praising him for the hope I have to partake of more of it. What can there be more delightful to those, who know what it is to believe in him and obey him? And in what shall we spend the rest of this time wherein we commemorate his coming into the World? Shall we be so uncivil to our Lord, as to go more willingly to feast with our Neighbours, than to feast again with him? Shall we go to their Houses with more chear, than unto his? I will never so dishonour him. God forbid that I should feast my Body more than my Soul. I will rather imitate the ancient Christians, who could find in their heart to meet every day before the Morning light, to sing Hymns to our Saviour. I will, at least, be able to say with *David*; (O that all others may bear me company in it,) *I have gone with the multitude, I went with them to the House of God; with the Voice of Joy and Praise, with a multitude that kept Holy-day.* Psal. 42. 4.

The

The Thanksgiving and Prayer afterward.

O Eternal Majesty of Heaven and Earth, the Father of Mercies, by whom all Things were made out of Nothing, whose Almighty Hand supports them from falling back into Nothing again, and whose good Providence keeps them from being miserable. Thy Wisdom is past finding out, thy Power is irresistible, thy Love and Goodness is unmeasurable, and thy tender Mercy's over all thy Works. Oh, how great are thy tender Mercies to us, O Lord! How large a Portion hast thou given us in thy Love! Thou hast not dealt so with any Creature, as thou hast done with Man, on whom thou didst instamp thine own Image, and cloathed him with Immortality, and made him Lord over the Works of thy Hands. And so great is thy Goodness, that when he had lost himself by departing from his Obedience to thee, thou wouldst not so lose thy sinful Creature; but chose rather to do Wonders, that he might not perish: Thou hast sent thy Son to seek after him, and restore him to thy

self.

ſelf. Thou haſt not abhorred our Nature; but loved us ſo much as to manifeſt thy ſelf in our Fleſh, and honour us with the glorious Title of thy Sons, the Brethren of the Son of thy Love, Chriſt Jeſus. I have remembred with all Thankfulneſs this Day his humble and loving Deſcent from Heaven, that he might be born and dwell among us; to comfort us in this ſinful and troubleſome World with his Divine Preſence, to aſſure us of thy good Will to us, and invite us friendly to return to thee; to inſtruct and encourage us in our Duty, to put us in hope of Endleſs Felicity, and at laſt to die and give himſelf a Ranſom for us; that he might be touched with a Senſe of our Infirmities, being in all Points tempted like as we are, without Sin. I again adore, O Lord, thy moſt glorious Majeſty; I reverence thy Power and Greatneſs; I wonder at thy Wiſdom, and am aſtoniſhed at thy Goodneſs: I have neither Words nor Thoughts befitting the ineſtimable Benefits thou haſt beſtowed on us. O that the Holy Spirit, which was in our Saviour, would inſpire my Heart with devout Affections towards thee, O God of all Grace, that I may love thee more than I can expreſs,

press, more than now my Heart can think; and I may join chearfully with all the Heavenly Host above, that are still giving Honour, Blessing, Glory, Power and Dominion to thee, for ever and ever. *For unto us a Child is born, unto us a Son is given; the mighty God, the Prince of Peace: Of the Increase of his Government and Peace there shall be no End. In him dwells all the Fulness of the Godhead bodily. And we are Members of his Body, of his Flesh, and of his Bones. In him we are compleat, which is the Head of all Principuli and Power: And hath redeemed us by his Blood, and made us Kings and Priests unto God, to offer unto him Spiritual Sacrifices; and we shall reign with him for ever, Amen.* A confess, O Lord, that I am less than the least of all thy Mercies; and though I have been ungrateful even for the greatest, yet thou continuest the Course of thy Goodness, and hast now newly admitted me to the Communion of Christ's precious Body and Blood. Thou pitiest also my weak and childish

Isa. 9. 6, 7.

Col. 2. 9.

Ephes. 5. 30.

Col. 2. 10.

Rev. 5. 9.

1 Pet. 2. 5.

childish Thoughts, my heavy and dull Affections, and all the Wandrings of my foolish Imagination; and dost not estrange thy self from me, though I am so little moved by thy miraculous Love. O thou who hast done such great Things for me, bear still mercifully with me, exercise more of thy Patience, and shew thy self exceeding great in Forbearance and Long-suffering towards me. Thou who hast given thy Son unto me, vouchsafe to send thy Holy Spirit to over-shadow my Soul, and form Christ Jesus within me; that, conceiving him in my Heart by a lively Faith, and Belief of his Gospel, I may be made Partaker of a Divine Nature, and express him in his Holiness, Meekness, Humility, Patience, Charity, Contentedness and Simplicity; in perfect Innocence, in doing Good, and entire Satisfaction in thy Fatherly Love. O that the new Life to which I am *born by the incorruptible Seed of thy Word, which liveth and abideth for ever*, and for the Nourishment of which thou hast provided this holy Feast, of which I have now partaken, may increase unto a perfect Age, to the Measure of the Stature of the Fulness of Christ; that

1 Pet. 1. 23.

that so at last I may be begotten again from the Dead, and be a Child of the Resurrection, to live for ever with the Lord. And for that End dispose my Heart, as a new-born Babe, to desire the sincere Milk of the Word, that I may grow thereby. That since thou hast caused thy holy Scriptures to be written for our Learning, I may in such wise hear them, read, mark, learn, and inwardly digest them, that I *may obey from the Heart that Form of Doctrine, whereunto I have been delivered*; and by Patience and Comfort of thy Word, embrace, and ever hold fast the blessed Hope of Everlasting Life, which thou hast given us in our Saviour Jesus Christ. Vouchsafe, good Lord, so to direct and govern me, that I may never profane this Body, which thou hast so sanctified, honoured and exalted, by Intemperance, or any Impurity; nor this Soul, which is so dear to thee, by Pride or Envy, Hatred or Malice, Wrath or Revenge, Covetousness or Discontent: But I may repose a perfect Trust and Confidence in thee for what I want, seeing thou hast not withheld thy Son, thine only Son, from us; and be thankful for what I enjoy; and live in the

Rom. 6. 17.

the Love of thee, my God, and of all my Brethren, and possess my Body in Sanctification, and in Honour; that I may humbly wait for thy Mercy in Christ Jesus, to Eternal Life. Help me this very Day to begin to use all bodily good Things with holy Fear, with Thanksgiving, with Pity to the Poor and Needy, with a Sense of Spiritual Delights, and Hungrings after Righteousness; and with most earnest Longings after that Feast of Joy and Gladness which we hope to keep with thee in the Heavens.

O that all the World may hear the glad Tidings of a Saviour; that there may be great Joy among all People. Let all the People praise thee, O God, let all the People praise thee: Let them lift up their Hands unto thee in his Name, and bow their Knees unto him: And let every Tongue confess that Jesus Christ is Lord, to the Glory of God the Father. And O that all they who do confess him, may have their Conversation as becomes the Gospel, and be continually offering up the Sacrifices of Praise and Thanksgiving, and be Communicating, and doing Good.

Kings of the Earth, and all Psal. 148. 11.

People;

People; Princes, and all Judges of the Earth. Both young Men and Maidens, Old Men and Children. Let them praise the Name of the Lord.

Psal. 148. 12, 13.

That God in all things may be glorified, through Christ Jesus; to whom be Praise and Dominion for ever and ever. Amen.

1 Pet. 4. 11.

ON

On Newyears-Day.

If there be a Communion may be added this short Meditation.

LET us consider, my Soul, before we go to the Holy Table, for what Ends we go thither; and with what Hearts we ought to go. Is it not to admire the greatness of God's Love in giving his Son to us; and the greatness of Christ's Love in giving himself for us? Is it not to render our highest Thanks and Praise to the Father and the Son, for this inestimable Love, in giving his Blood a Ransom for us; and then to offer up our selves wholly to his Love? Is it not to renew our Baptismal Covenant, wherein we promised to forsake all his Enemies, and to lead a mortified Life in all obedience to his Will? To represent to God what his Son hath done for us, and humbly to hope in him, for all the Benefits of his Passion? To receive increase of Power to overcome the World, and farther Testimonies of his Love, and stronger Desires after the consummation of it in heavenly Bliss? To unite our Hearts in Brother-

ly affection to all the faithfull Servants of Jesus; and to rejoyce in the holy Communion of Christ and his Saints? O blessed Jesus, who can have Hearts disposed to do all this without thee? I come to thee therefore, that thou wilt represent thy self most lively to me. If I could have seen thee hanging on the Cross; or if thou wouldst appear to me as thou didst to *Saul*; if the Heavens were opened, and I could behold thee, as did St. *Stephen*; What strange Passions, What holy Affections would it raise up in my Heart! Open thine Eyes, my Soul, heartily and strongly believe; and thy Joy shall be full. He will be in the midst of us, when we are assembled together in his Name; according as he promised. He presents himself before us in these Signs of his Body and Blood. Behold, how the Word was *made Flesh*; how he was *Circumcised*, and fulfilled the Law under which he was born; that he might be a pure and unspotted Offering to God. See how he was *whipt and scourged* for thy sake. See how he *suffered upon the Cross*; how his Body was broken; and his Heart-blood poured out to reconcile us unto God. And then thou canst not but come with a thankfull Heart; and with an humble, Reverent, and devout Affection present thy self unto him, bitterly bewailing thy Offences, chearfully resigning thy self to his Will, and joyfully hoping for his Mercy. When he saith by his Ministers Take, Eat, Drink this;

what

what is the meaning, but as if he ſhould ſay, I *am thy Salvation?* And when thou ſtretcheſt out thy hand and doeſt this; what is it, but to ſay, *My Lord, and my God?* And happy are they, who not only call him Lord, but do the things that he ſaith, *Bleſſed are they that do his Commandments; that they may have right to the Tree of Life; and enter into the City of God. Behold, he cometh, and his Reward is with him; and he will give to every Man according as his Work ſhall be.* *And he that overcometh* (ſaith he) *ſhall inherit all things: I will be his God, and he ſhall be my Son. Amen, Amen. Even ſo, come Lord Jeſus.*

John 20. 28.

Rev. 22. 14. 12. 20.

Rev. 21. 7.

And this short Prayer.

Psal. 139. 2, 3, &c. O Lord of Heaven and Earth; who *knowest my Down-sitting, and my Uprising, and understandest my Thoughts a-far off. Who compassest my Path, and my Lying down; and art acquainted with all my Ways*, ever since I was born. *There is not a Word in my Tongue, but Loe, O Lord, thou knowest it altogether. Such Knowledge is too wonderful for me; it is high, I cannot attain unto it.* Who can understand the Errours of his whole Life? And with what Trembling ought I to approach thee, though I knew nothing by my self? But, alas! my own Heart condemns me; and thou art greater than my Heart, and knowest all Things. I am ashamed to think, that I lived so many Years before I seriously thought of all my Duty to thee: And that since I have known thy Will, and devoted my self to thy Service, I have made such small Improvement in Wisdom and Vertue. Many Years are passed, and innumerable Blessings in them have been

Psal. 19. 12.

been received: But, alas!

the God in whose Hand my Breath is, and whose are all my Ways, how little have I glorified! Dan. 5. 23. I have reason to blush, that now I have brought an Heart before thee, with so little Sense of that Love which I have so often remembred, and praised, and acknowledged, with the largest Expressions of Devotion to thee. But it is some Comfort, O Lord, that thy All-searching Eye, which pierceth to the Bottom of my Soul, sees a sincere Desire there to become better; and a stedfast Resolution to endeavour to grow in Grace, and in the Knowledge of our Lord Jesus Christ. It is in my Heart to renew my Covenant with thee, to engage my Fidelity once more to thee;

trusting that I have a good Conscience, in all Things willing to live honestly. Heb. 13. 18. I hope thou wilt graciously accept and encourage whatsoever thou beholdest of thy self in me: And when I go to offer my self again most solemnly to thee at thy Altar, make me feel thy Divine Presence with me, enlightning my Mind with a clear Sense of thee; raising in me worthy Thoughts and Affections towards my dear Saviour; engaging my

Will more firmly to thine; confirming all my pious Resolutions; exciting my Faith, Love, Hope and joy; that this holy Communion may be to the Continuance of an holy Life in greater Care, Diligence, Zeal and Fervency in all well doing. Assist me, I beseech thee, in every Part of this Duty, that I may remember the Sufferings of the Lord Jesus, so as to be crucified with him; and his great Love, so as to love him with all my Soul, and my Neighbour as my self; and the New Covenant he hath made in his Blood, so as to have his Laws written on my Heart; and all the precious Promises he hath thereby sealed to us, so as to place my entire Contentment and Satisfaction in them; till I come to possess that perfect Happiness which I wait for, through thy Mercies in Christ Jesus. *Amen.*

Our Father, &c.

A short

A short Meditation after.

WHat hast thou now received from our Lord? Are they not the most sacred Pledges of his Love? And what doth the Lord require of thee? but only Love. But how great a thing is Love? Love brought him down hither to us; and Love will carry us up to God. Love made him like to Man; and Love is able to make thee like to God. O the Power of heavenly Love! How shall we get it planted in our Heart? How, but by Love. The frequent Meditation of this admirable Love of God in his Son Jesus, will not suffer us not to love him with all our Heart, Soul and Strength. Let us resolve then, that the remembrance of his Love shall lie perpetually in our Heart. As we have begun the Year with the Thoughts of his Love; so let us continue in it. What more welcome Thought can there be to thee every Morning when thou awakest, than this, I am the beloved of the King of Glory? With what canst thou open thy Soul more chearfully? What will brighten it, and chase away the darkness of Melancholy, Sorrow, Sadness, Cares and Fears, like to this? If thou hast not lost an Hour, and wasted this precious time which thou hast spent at the Table of the Lord, thou canst not but feel

the mighty force of his infinite Love. Let us try, my Soul, what it will be able to do in a whole Years thoughts upon it. Let the Morning-light bring Jesus ever along with it to thy mind; and enkindle in thee a new Devotion to him. And let us take all occasions to celebrate his Memory; that so our holy Resolutions may be more quickned and strengthned; and when the Flame begins to burn dim, we may blow it up again, and add more fuel to it. If a Friend had left thee a Token of his Love, whereby to keep him in mind, wouldst thou throw it into some blind Corner, and never look upon it? But suppose he was a dying-friend, nay a Friend that died for thee, to save thee from death; could he ever go out of thy mind, or wouldst thou let the thing he left to remember him by, be long out of thine Eye? Let us not deal more unkindly with our Saviour. Did he think when he went to Heaven, that those whom he hath so obliged, would remember his Love so seldom and so coldly? That they need be so much entreated to come and have communion with him? Is it not a grief to him now (if he be capable of any) to see that he hath so few Lovers? And that they who profess love to him, testifie it so rarely and in so poor a manner? Let us vow, my Soul, again, that we will henceforth shew our selves his hearty Friends, by keeping his holy Commands; and never forget that this is one, *Do this in*

remem-

remembrance of me. I will remember thee, O Lord, and in this manner lift up my hands in thy Name; till I have finished my Days, and come to see thee as thou art, in all thy Majesty and Glory.

And this Thanksgiving and Prayer may be added afterward.

O Lord, I thine unworthy Servant, whom thou art pleased to call thy Child, most devoutly humble my self before thee, in new Adorations of that Love which I can never fully understand. The highest of our Praises is, most heartily to acknowledge, that thou art exalted above all Blessing and Praise. And our most grateful Acknowledgments, to be very sensible of the Weakness of our Love, when it is advanced to its greatest and strongest pitch. Thy Love is like to thy Self, and we cannot search it out to Perfection. *It is higher than the Heavens, What can we do? It is broader than the Sea, What can we know?* I have enjoyed many Years of Mercies; and thou hast been loading me with a Multitude of inestimable Benefits, both for Soul and Body, ever since I came into this World. Every Day brings me fresh Tokens of thy Goodness, and this Day, the dearest of all, the Tokens of thine Everlasting

Job 11. 7, &c.

lasting Love. *Oh, how precious are thy Thoughts towards us! How great is the Summ of them!* Psal. 139. 17. I hope to give thee Eternal Praises. O Father of Mercies, and God of all Comfort, who hast made us after thy own Image; and in the Fulness of Time sent thy Son, born of a Woman, made under the Law, to redeem us from the Curse; and hast adopted us to be thy Children; promised to make us Heirs with thy Only Begotten; and for that End to give us a new Birth from the Grave, into an Immortal Life: Have patience with me, O Lord, till that Time, when I shall more fully comprehend, and better acknowledge the Greatness of thy Love; for which I will endeavour to prepare my self, by an innocent, harmless and unblameable Life, as becomes the Gospel of Christ. To him I have now dedicated my self again, in all holy Obedience. I have professed my self his Servant, that admires him, and loves him, and glories in being his faithful Disciple. O that the good Thoughts, and pious Inclinations, which I have now felt in my Heart, may remain and abide there for ever; that as I grow in Years, so I may grow (as my Saviour

viour did) in Grace and Favour with thee, my God, and with all good Men. Endue me with a more solid Knowledge of thy Will, with a stronger Love and Affection to it, and with Power to do my Duty towards thee, and towards all Men: That I may behave my self in an humble and Godly Fear before thee; in all Justice, Mercy and Charity to my Neighbours; and possess my Body and Soul in Sobriety, Chastity and Patience. Make me loving to my Inferiors, respectful to my Betters, friendly to my Equals, kind to all mine Enemies, thankful for thy Mercies, contented with mine own State and Condition of Life, fearful of my self in Prosperity, and confident in thee in Adversity; that all Temptations may only present me with something to overcome, and give me new Occasions of Victory over the World, and produce for me at last a greater Crown of Glory.

Psal. 71. 5, 6, 8, 9. And 73. 4. *For thou art my Hope, O Lord God: Thou art my Trust from my Youth. By thee have I been holden up from the Womb. Thou art he that took me out of my Mother's Bowels: My Praise shall be*

be continually of thee. Cast me not off in the Time of Old Age: Forsake me not when my Strength faileth. But let my Mouth be filled with thy Praise, and with thy Honour all the Day. Guide me with thy Counsel, and afterward receive me to Glory, through Christ Jesus: To whom, with thy self, in the Union of the Holy Ghost, be all Honour, Thanksgiving, Love and Obedience render'd by me, and all Angels and Men, both now and eternally. *Amen.*

Easter-

Easter-Day.

The Meditation before at Home.

O Blessed Day! which brought glad Tidings of great joy, our Saviour's second Birth-day to a more glorious life! The day of the *first fruits of those that slept!* The day that *brought life and immortality to light!* and gave us assured hope in God, that it shall be to us according to Jesus his Word. Why do we dream thus, my Soul, about these things? Awake, awake, and stir in thy self the most piercing Belief and Sense of them. Thy Saviour is risen, and calls unto thee with a mighty Voice, saying, *I am he that liveth, and was dead; and behold, I am alive for evermore, Amen, and have the Keys of Hell and of Death.* Need there be any more Words to persuade thee to go and rejoyce in his love, which made him give himself to die for thee? And in the love of God which accepted of his Oblation, and rewarded his Sufferings with a glorious Resurrection to an endless Life? And in that Power, Might and Majesty wherewith he

Rev. 1. 18.

he is Crown'd? So that at the Name of Jesus all things in Heaven and Earth, and under the Earth do bow and obey? It is too little to say, that I will go and thank him, at his holy Feast, for what he hath done for me, and for what I hope he will still do: I will go and offer my self absolutely to him: I will make a Vow of love to him, and charity to all the World: I will triumph in his Praise, and glory in the Service of the Prince of Life: I will dedicate my self to be an everlasting Monument both of his Death, and of his Resurrection from the Dead. I will so remember his Death, as to die my self to Sin: And so remember his Resurrection, as to rise again to walk before him, in newness of Life: And his dying no more, so that sin shall have no more *dominion over me, nor reign in my mortal Body, that I should obey it in the lusts thereof.* His Humility shall be remembred so, as to kill my Pride; and his Charity so, as to kill my Covetousness. I will remember his pains so, as to mortifie all inordinate Desires of Pleasure; and his Patience so, as to subdue my Anger, Passion and Peevishness. His love to his Enemies, shall make me forgive others, and do good to those who do evil to me. And his absolute Obedience, make me take up my Cross, and be obedient to the very death. Dost thou not begin already to feel the remembrance of his free giving himself for thee, animate thee to a chearfulness, and forwardness in well doing?

Rom. 6. 12, 14.

ing? Doth not his full truſt in God, when he laid down his life, that he ſhould receive it again, raiſe in thee a ſtrong confidence in his Almighty Word? Is not the Power he hath over Hell and Death, of mighty force to encourage thy Hopes, and make thee victorious over all thy Enemies? How doth thy Heart beat within thy Breaſt? What Thoughts and Paſſions doth it travail withal? Doth it not begin to ſend up admiring Thoughts towards Heaven where Jeſus is? Doth it not burn with ſtrong Deſires? Is it not ready to burſt forth into the higheſt Expreſſions of Love and Joy? Art thou not enraged againſt all thoſe Sins which murthered the Lord of Life? Are they not all condemned to be crucified and ſlain? Doſt thou not reſolve to live like one that believes in Jeſus, and profeſſes himſelf to be his faithful follower?

Then think when thou goeſt to celebrate the Memory of his Death, that Jeſus ſtands in the midſt of you, as he did among his Diſciples when he was newly riſen from the Grave, ſaying, *Peace be unto you.* Eat, O my friends; rejoyce and be exceeding glad: *As my Father hath loved me, ſo I have loved you: continue ye in my love.* Behold here the ſenſible Signs and Seals of my love. By theſe I give my ſelf to you, as once I gave my ſelf for you. By theſe Tokens I convey to you, all that I have.

John 20. 19.

John 15. 9.

have. I make over to you that Inheritance which I have purchased by my Blood; and that is eternal Life in the Heavenly places. For *I am alive again; and*
John 14. 16. *behold I live for evermore. Amen*, Lord Jesus; live, live for ever. *Because thou livest, we shall live also.* Thou knowest how to pity us, because thou art *he who was dead.* And thou wilt never cease to pity and help us,
Rom. 6. 9. because thou art *he that liveth, and being raised from the Dead, diest no more, Death hath no more dominion over thee.* Because thou wast dead and tempted in all things like unto us, thou art sensible of our Infirmities, and able to succour us in all the Trials of Life and Death. And because thou livest, thou canst make thy Death become powerful and effectual to us: Thou canst make good all thy own Promises, and put us in possession of the purchased inheritance. *Bles-*
1 Pet. 1. 3. *sed be God; which according to his abundant Mercy, hath begotten us again unto such a lively hope, by the resurrection*
1 Cor. 15. 54, 55. *of Jesus Christ from the Dead. Death is swallowed up in Victory. O Death where is thy Sting? O Grave where is thy*
1 Thess. 5. 9, 10. *Victory?* Thanks be to God *who hath not appointed us to Wrath, but to obtain Salvation*

by

by our Lord Jesus Christ; who died for us, that whether we wake or sleep, we should live with him. Knowing, that he which raised up the Lord Jesus, shall raise us up also by Jesus; and shall present us faultless before the Presence of his Glory with exceeding joy.

2 Cor. 4. 14.

Jude 24.

The

The Prayer before.

O Most mighty Lord of Heaven and Earth, the Father of Spirits, the God and Father of our Lord Jesus Christ; whose Name is ever hallowed by an innumerable Company of Holy Ones, that are always burning with Love to thee, and praising thy most beauteous Perfections, thy incomprehensible Wisdom, Goodness, Righteousness and Truth. The Sun shineth not before the Brightness of thy Majesty. The Angels are unclean, in compare with the Purity of thy Holiness. What are we, O Lord, that thou wilt look down from the Habitation of thy Holiness upon us! What manner of Love is this, wherewith thou hast loved us, in sending thy Son down among us, and designing to take us up unto thy self, that we may join with that holy Fellowship of Angels and Saints, to love and praise thee for ever! We are the Off-spring of rebellious Parents, that have been Transgressors from the Beginning: Who have dishonoured our Nature, despised or undervalued thy Grace in the Lord Jesus, resisted,

resisted, or coldly entertained thy Holy Spirit, and loved these little Things here below more than that Eternal Happiness which Jesus hath revealed by his Resurrection from the Dead. We are not worthy of the Crumbs that fall from thy Table, which thou hast spread for all Creatures; or of the least Drop of thy Mercies: We are not worthy to lick the Dust before thee, because we deserve not to live and breath any longer in this World: And yet thou letteſt us live in hope that we shall live with thee; and thou giveſt us leave to breath forth our Souls towards thee; and hast thy self spread a new Table for us, and furnished it with the richest of thy Blessings! and inviteſt me most graciously, among the rest, to come now and feast with thee, and eat of the Bread of Life which came down from Heaven, and is able to nourish me to Eternal Life. I would fain, O Lord, approach into thy holy Presence there, and behold the Wonders of thy Love: But I am covered with Shame and Blushing, because of my Ingratitude unto thee. I cannot with any Confidence open my Eyes towards thee, till I have some Sence in my Heart that thou art willing to cover my Sins, and hide

hide thy Face from mine Iniquities: Which I cannot reasonably hope for, till I find them loathsom, grievous and hateful to me, more than Death it self. I ought to hang down my Head in Heavinesſ of Spirit, till a Sence that my Heart is throughly changed, and renewed, give me liberty to look up unto thee, saying, Thy Will, O Lord, be done; possess thy self of my Soul, for I absolutely submit my Thoughts, Desires and Passions to be ruled and governed by thee in all Things. And what is it else, O my God, that I long for? What doth my Soul thirst after? But that I may know thee more, and *the Greatness of thy Power to us-ward, which wrought in Christ when it raised him from the Dead, and set him at thy Right Hand in Heavenly Places*; and that I may be overcome, and perfectly subdued by this mighty Love; and that I may be transformed into thy Image, and live according to the Sence I have of thy most adorable Perfections. O that I may wholly follow the Guidance of thy Wisdom, and submit to thy Sovereign Authority, and be obedient to all thy righteous and good Laws; reverencing and fearing thy Majesty,

Eph. 1. 19, 20.

jesty, approving my inward Thoughts and Desires to thine All-seeing Eye, depending on thy All-sufficiency, hoping in thy Omnipotent Goodness, trusting to thy true and faithful Word, delighting and rejoicing continually in thy Fatherly Love and Care of me, who hast brought me into Being, and preserved me from Ruin, and *made me Partaker of thy Promise in Christ, the Beginning, and First-born from the Dead; in whom it pleased thee, that all Fulness should dwell. I count all Things Loss for the Excellency of the Knowledge of Christ Jesus my Lord; that I may be found in him, and have the Righteousness which is by Faith; that I may know the Power of his Resurrection, and the Fellowship of his Sufferings, being made conformable unto his Death; if by any means I may attain unto the Resurrection of the Dead.* Begin now, good Lord, to raise up my Heart above all these perishing Things, to those Joys where thou art exalted. Make me feel that thou art an High Priest, *after the Power of an Endless Life*; still ready and able to assist and succour all those that come to God by thee.

Ephes. 3. 6.

Col. 1. 18, 19.

Phil. 3. 8, 9, 10.

O that

O that my Eyes might be so fixed on the high and holy Place into which thou art entred, that some little Glimpse of thy Glory may break forth upon me, and I may see the Treasures and Riches of thy Kingdom, and *what is the Hope of my Calling*; that so I may be confirmed in my Resolutions, grow strong in the Faith, and be more fervent in my Desires, more vehement and earnest in my Endeavours, unwearied in my Pains, impregnable against all Temptations, chearful under all Difficulties and Discouragements; and that, *forgetting those Things which are behind, and reaching forth unto those Things which are before, I may press toward the Mark for the Prize of the high Calling of God in Christ Jesus.* Into *thy Hands*, both now and ever, *I commit my Spirit*; *for thou hast redeemed me, O Lord God of Truth.* I confide entirely in his Almighty and Eternal Love, to whom thou hast given *all Power in Heaven and in Earth.* I wait on thee, who hast not thought thy Immortality too much to bestow on us, for whatsoever thou seest good and wholesome

Phil. 3. 13, 14.

Psal. 21. 5.

Matt. 28. 18.

ſom for me in this World; referring my ſelf wholly to thy Wiſdom, and *looking for that bleſſed Hope, and glorious Appearing of the great God, and our Saviour Jeſus Chriſt:* In whoſe prevailing Name I am emboldned to make theſe Addreſſes to thee, and ſtill to offer up my Deſires in his holy Words, ſaying, Tit. 2. 13.

Our Father, &c.

T *The*

The Meditation afterward at Home.

Psal. 118. 24. 22. *THis is the Day which the Lord hath made, I will rejoyce and be glad in it. The stone which the builders refused, is*
Acts 5. 30, 31. *become the Head of the Corner. God hath raised up Jesus, whom they slew and hanged on a Tree. Him hath God exalted with his right hand to be a Prince and Saviour; for to give repentance and*
Psal. 118. 23, 27, 28, 29. *remission of sins. It is the Lord's doing, and it is marvellous in*
Psal. 4. 5. *our eyes. God is the Lord, that hath shewed us light: offer unto him the Sacrifice of righteousness, and say, Thou art my God, and I will praise thee: thou art my God, I will exalt thee. O give thanks unto the Lord, for he is good; for his mercy endureth for ever.*

Could I ever cease to rejoyce if I heard for certain that a dead friend, the dearest in the World, was alive again; and not only alive, but preferred to the highest Dignity and Honour? O my dulness! that I rejoyce no more in God my Saviour! For that Jesus, whom I have now seen Crucified before mine eyes, is alive from the Dead. That Jesus who was such a friend that he died and hung on a Gibbet for me; is revived again, and sits on the Throne of Glory. Without all doubt he lives and reigns for me

me also; and *being reconciled by his death, I shall much more be saved by his life. For God having raised up his Son Jesus, sent him to bless us, in turning every one of us from our Iniquities. And we wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come.* He is the *first begotten from the dead:* and hath the Keys of the Grave. He *will change this vile Body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him.* Lord, what a *blessed hope* is this! *Seeing we look for these things, what manner of persons ought we to be in holy conversation and godliness?* How *diligent should we be, that we may be found of him in peace without spot and blameless?* What can be more disagreeing than a crucified Christ, and a carnal Christian? What more contrary than a Saviour despising the World; and one that professes friendship to him, loving it above God himself? A liberal Saviour, and a covetous

Rom. 5. 10.
Acts 3. 20.
1 Thess. 1. 10.
Revel. 1. 5.
Phil. 3. 21.
1 Thess. 4. 14.
2 Pet. 3. 11, 14.

Disciple? A Saviour that endureth Pain, and Anguish, and Sorrow, and a Servant that will live in nothing but Ease and Pleasure? A Saviour weeping and bleeding, and a Man acquainted with grief; and a World that nothing but laughs and sports, and maketh merry? A Saviour that suffered all things, and a World that will suffer nothing; no not the mortifying of unreasonable Lusts and Desires? A humble and lowly Saviour; and a proud, vain-glorious, self-conceited People that profess him? A meek and patient Saviour, and a passionate, angry, and revengeful Generation, that pretend to be his followers? A Saviour that was ever thinking of our good; and Men that call themselves his Lovers, who never to any purpose remember his love? A gracious Lord that did us the most real Courtesies and Benefits; and Servants that only complement with him, and call him, Lord, Lord, but do not that which he saith? A Master that never quarrelled with any of God's Commands, no, though it were to die; and such Scholars that count all his Commandments grievous, murmur at all his Lessons, and say that it is impossible to obey them? O how unlike is a diffident distrustful Christian, to a Saviour that laid down his very life in hope? How ill-favouredly do these two sound together, a conquering Christ, and a Christian that is a Slave? Jesus that hath conquered Death, and a Christian that cannot conquer himself?

ſelf? An head that is in Heaven, and a Member of his, that only looks at things on Earth? God forbid that having profeſſed my ſelf ſo often to be dead to ſin, I ſhould live any longer therein. *I was buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo I alſo ſhould walk in newneſs of life.* And now I am again *planted in the likeneſs of his death,* by partaking of his broken Body and his Blood that was ſhed; and therefore *ſhall be alſo in the likeneſs of his reſurrection: knowing this that our old Man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.* Rom. 6.4,5,6.

God be thanked, that though I was the ſervant of ſin, yet now being made free from it, I am become the ſervant of righteouſneſs. Henceforth I will ſerve no other Maſter. Rom. 6.17,18.

For even Chriſt our paſſeover (by whoſe Blood we are redeemed from everlaſting deſtruction) *is ſacrificed for us.* 1 Cor. 5. 7,8.

And therefore I will keep the feaſt, not with malice and wickedneſs, but with ſincerity and truth, building up my ſelf in our moſt holy Faith, praying in the Holy Ghoſt, I will keep my ſelf in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal Life. Jude 20, 21.

The Thanksgiving and Prayer afterward.

O Most mighty Lord, the Creator and Possessor of Heaven and Earth; who art every where, and canst not be excluded from any Place; no, not from the closest Thoughts of any of our Hearts: Who art always the same, and canst no more change, than thou canst cease to be what thou art; unmoveably fixed in thy own Eternal Blessedness. Thou needest not go out of thy self for any Thing; and I am sensible that I cannot possibly make thee greater, or more happy than thou art. But it is my bounden Duty to admire and extol, to laud and praise, to worship, love and honour thee: And *it is a good Thing to give Thanks unto the Lord; and Praise is comely.* All the Host of Heaven delight to sing perpetual Hymns to the Glory of thy Infinite Majesty: With whom I beseech thee to give me leave to join my poor and imperfect Praises. The whole World was made out of Nothing by thy Power; and proclaims thy Greatness, Wisdom and Good-

Goodness, in the Multitude, Variety, Beauty, Comelinesſ and Order of all thy Works of Wonder. The Heavens are the Work of thy Hands, the Earth ſtands faſt by thy Appointment, and every Thing keeps the Courſe wherein thou haſt ſet it, with admirable Conſtancy. Thou governeſt all Things without any Trouble, becauſe at once thou knoweſt, and canſt do what thou pleaſeſt; and thou doeſt all Things with the greateſt Reaſon, Juſtice, Mercy and Pleaſure to thy ſelf. Man was raiſed by thee out of the Duſt of Earth, and thou didſt inſpire him with a wiſe and underſtanding Spirit, and placedſt him in a Paradiſe ſurrounded with thy Bleſſings, and Lord over the Work of thy Hands: And when he had degraded himſelf, and forfeited by his Diſobedience his Garden of Pleaſure, thou didſt not leave him without a Remedy, but openedſt the Way for him into the Paradiſe above. Thou didſt ſend thy holy Prophets and Meſſengers, in all Ages, to thy People; and in the Fulneſs of Time, thine own dear Son, the Brightneſs of thy Glory; whom thou haſt made Heir of all Things, and to whom thou haſt graciouſly committed

the Care of us. Bleſſed be thy unſpeakable Goodneſs, who haſt made him in all Things like unto us, Sin only excepted; ſo that we know, and are ſure, that he will take care of us, and pity us, and relieve us. I adore thy unparallell'd Love, in giving him to die, that he might make Expiation for our Sins; and that he hath overcome Death, by his Riſing again; and is ſet down at thy Right Hand, becauſe he was obedient to the Death. From thence we have received the Gift of the Holy Ghoſt, (Thanks be to thy Grace,) to confirm us in the Belief of his Reſurrection, and of all his Promiſes, by Signs and Wonders, and mighty Deeds; and to give us Power to perform our Duty towards thee, and towards all Men. Thou haſt ſpread this Goſpel of Salvation into the farthermoſt Parts of the Earth; and the Light of it hath long ſhone upon this Kingdom where I live. I was born into this Light, as well as into the Light of the Sun; and had early Aſſurances given me of thy Love. In my very Infancy I was devoted to thee; and all the Engagements I was capable of laid upon me to be happy, by being a faithful Diſciple of Chriſt Jeſus. Thou

haſt

hast not failed since to breath on me by thy Holy Spirit, and to move me to my Duty; that I might be able to make *the Answer of a good Conscience towards thee,* 1 Pet. 3. 21. and so be *saved by his Resurrection from the Dead.* Many happy Opportunities hast thou put into my Hands, to improve my self in Christian Wisdom and Vertue: And engaged me to thee in many solemn Vows, only to seek the Glory, Honour and Immortality which Christ hath brought to light by patient Continuance in Well-doing. I have now received the Pledges of it, and commemorated his Love in dying for us, and thy Love in raising him to Life again; that he might perfect our Salvation, and assure us he hath obtained an Eternal Redemption, and comfort us against the Fears of Death, and take care of us for ever, and receive the Power and Glory thou promisedst him, that he may be able to bless us, and do us all good. Oh, how hath thy Love abounded in Christ Jesus! Besides a World of outward Blessings which thy bounteous Hand hath poured on me, and still continues, merely out of thy Goodness and Liberality. How can I

praiſe thee for all thy Mercies to all Mankind, who cannot comprehend all thoſe which thou haſt beſtowed on my ſelf alone? None can underſtand how much we are beholden to thee, but thoſe that know what thy Son Jeſus was; and what the Bleſſing of the Holy Ghoſt, and what the Reſurrection of the Dead, and the unſearchable Riches of thy Kingdom and Glory are. Accept, bleſſed Lord, of ſuch Acknowledgments as I am able to make thee. Accept of my whole ſelf, which I yield up unto thee with Love unfeigned. Thou, whoſe Infinite Underſtanding pierceth into the greateſt Depths and Secrets, knoweſt that I love thee. Do even what thou pleaſeſt with me; for it is but juſt and reaſonable, that I ſhould not live unto my ſelf henceforth, but *unto him that died for me, and roſe again.* I am twice thy Creature: Thou haſt given me Life a ſecond time by Chriſt Jeſus, through whom thou haſt *created me to good Works*, in hope of a bleſſed Reſurrection from the Dead. Inſpire me, good Lord, with ſuch a ſtrong and laſting Senſe of thy Love, that I may alway live in ſincere Obedience to him, and never forfeit the new Title thou haſt given

ven me to Life Immortal; but believing the Resurrection of Jesus from the Dead, I may most heartily acknowledge him to be the Lord, and stedfastly believe his Doctrine; obeying his Commands, hoping in his Promises, and fearing his Threatnings; and endeavouring thereby to prepare my self, in all Purity and Holiness of Life, and the Joys of the World to come.

"And * I desire my "Lord God, our Heaven-"ly Father, who is the "Giver of all Goodness, "to send his Grace unto "me, and to all People; "that we may worship "him, serve him, and obey him, as we "ought to do: And that he will send us "all Things that be needful, both for our "Souls and Bodies; and be merciful to us, "and forgive us our Sins: And that it will "please him to save and defend us in all "Dangers, ghostly and Bodily: And that "he will keep us from all Sin and Wic-"kedness, and from Everlasting Death. "Which I trust he will do of his Mercy "and Goodness, through our Lord Jesus "Christ. *Amen.*

* *The Words of the Church-Catechism, explaining the Lord's Prayer.*

Now

Heb. 13. 20, 21. *Now, the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the Everlasting Covenant, make us perfect in every good Work, to do his Will; working in us that which is well-pleasing in his Sight, through Jesus Christ; to whom be Glory for ever and ever.* Amen.

This

This short Acknowledgment may be used some Time that Week.

LORD, thou art God, which hast made Heaven and Earth, and the Sea, and all that in them is: Who by the Mouth of thy Servant David *hast said, Thou art my Son, this Day have I begotten thee. And I will give thee the Heathen for thine Inheritance, and the Uttermost Parts of the Earth for thy Possession.* (a) *Thy Word is true from the Beginning.* (b) *For ever, O Lord, thy Word is setled in Heaven.* (c) *Thy Faithfulness is unto all Generations.* For thou hast sent thy holy Child Jesus, (d) *and declared him to be the Son of God with Power, by the Resurrection from the Dead.* (e) *Though he was crucified through Weakness, yet he liveth by the Power of God.* (f) *Thou wouldst not let thy Holy One see Corruption;*

Act. 4. 24, 25.

Psal. 2. 7, 8.

(a) Psal. 119. 160.

(b) Vers. 89.

(c) Vers. 90.

(d) Rom. 1. 4.

(e) 2 Cor. 13. 4.

(f) Act. 2. 27, 28.

tion; but hast made known to him the Ways of Life, and made him full of Joy with thy Countenance. (g) *Thou hast given him Power over all Flesh, that he should give Eternal Life to as many as thou hast given him.* Adored be thy Eternal Love, which appeared in the *Sufferings of Christ, and the Glory that followed after.* Adored be thy Love, which hath given us (h) *a lively Hope through the Resurrection of Christ Jesus,* (i) *who hath brought Life and Immortality to light;* (k) *being the First-fruits of them that slept,* (l) *and the Resurrection and the Life.* I rejoice in the Consolation which thou hast sent unto us, and that we in this farthermost Part of the Earth are become his Inheritance. I praise thee; I bless thee; I most heartily devote my self to the Obedience of Jesus, as is but just and meet. (m) *For, to this End Christ both died, and rose, and revived, that he might be Lord both of the Dead and Living.* I reverence his Sovereign Authority, I submit my self to

(g) Joh. 17. 2.

(h) 1 Pet. 1. 3, 11.

(i) 2 Tim. 1. 10.

(k) 1 Cor. 15. 20.

(l) Joh. 11. 25.

(m) Rom. 14. 8, 9.

to his Laws, and depend upon his Care, and good Providence: I referr my self to his wise Will and Pleasure in all Things; desiring nothing more, but that, *whether I live or die, I may be the Lord's.* O that thy Spirit, which raised up Jesus, may dwell in me, guide and govern me;

that thou, *who raisedst up Christ from the Dead, mayest also quicken my mortal Body by thy Spirit dwelling in me.* Rom. 8. 11.

O that the rest of the World may become his Possession too; and all, with one Mind, and one Mouth, glorifie thee, the God and Father of Jesus Christ; *who is the faithful Witness, and the First-begotten of the Dead, and the Prince of the Kings of the Earth: To whom be Glory and Dominion for ever and ever.* Rev. 1. 5, 6. Amen.

Ascen-

Ascension-day or Sunday.

The Meditation before at Home.

AH! How duskish are my Thoughts in this house of Clay! How dull my Affections under this load of Flesh! my Saviour is in Heaven, *crowned* at God's right hand *with glory and honour*: He is *ascended up far above all Heavens; Angels, Authorities and Powers being made subject to him.* And I can scarce cast a look thither, but am instantly pulled down to this Earth again. Blessed be his Goodness who hath left us a lively image of himself to help our Infirmities. To represent his dying and departure from this World; and to be a pledge likewise unto us that we shall one day ascend up to Heaven, and *be for ever with the Lord.* O blessed news! the hope of it fills me with joy already, and raises me up a little toward that high and holy place where Jesus dwells. I will go and bless the Father of Mercies for his great Charity towards us; that he would accept of

Heb. 2. 9.
Eph. 4. 10.
1 Pet. 3. 22.
1 Thess. 4. 17.

of an offering for sin; and that he would be satisfied without demanding of us the debt: That he would grant new and easie conditions of Salvation for us through the Blood of his Son; and seal a gracious Covenant in that same precious blood. I will go and testifie my love to him, even by my

joy that he is gone unto the Father; and hath *triumphed* over
Joh. 14. 28. his Enemies, after he had overcome them, and *spoiled*
Col. 2. 15. *Principalities and Powers. He*
Eph. 4. 8. *hath led captivity captive, and*
Acts 2. 33. *received the promise of the holy Ghost; and is set down at the*
Heb. 12. 2. *right hand of the throne of God;*
Acts 10. 36. *and made the Lord of all. All*
Heb. 1. 6, 8, 2. *the Angels of God worship him, and in the Heavenly Sanctuary attend upon him; where he is*
7. 26. *an High Priest for ever, holy undefiled, separate from sinners, and made higher than the Heavens. There he makes in-*
10. 13. *tercession for us; from henceforth expecting, till his Ene-*
10. 19. *mies be made his footstool. And we have boldness also by the*
6. 20. *Blood of Jesus, to enter into the holiest; whither he the fore-*
John 14. 2, 3. *runner is for us entred; and gone to prepare a place for us; and will come again to receive us unto himself, that where he is, there we may be also.*

But

But who shall ascend into the hill of the Lord? And who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lift up his Soul unto vanity, nor sworn deceitfully. He shall receive blessing from the Lord, and righteousness from the God of his Salvation. Psal. 24. 3, 4, 5. I will go then and offer him my Heart, that it may be formed to his likeness; *Who did no sin, neither was guile found in his mouth.* I will go and submit my self to him as the Lord of all; and renew my Covenant of Love and Friendship with him. I will vow again that I will fight valiantly under his Banner, *who is the Captain of our Salvation, made perfect through sufferings*, against Sin, the World, and the Devil. Heb. 2. 10. I will be faithful to him unto the death; and no suffering shall deterr me from following the Prince of Life. For I doubt not but the Sacrifice he made was most acceptable to God; and that *he by himself having purged our sins, sate down on the right hand of the Majesty on high*; and will help and succour all his faithful followers; and send forth *his Angels to minister unto them*; and *bring them to glory*, and reward them with *a Crown of life.* Heb. 1. 3. Heb. 1. 14. 2. 10. Rev. 2. 10. O lift up thy self, my Soul, when thou comest to the Table of the Lord. Now, if ever, listen to the Priest of God, when

when he calls, saying, *Lift up your Hearts.* Now is the Season above all others, to answer, with the whole Quire of pious Souls in that joyful Voice; *We lift them up unto the Lord.* Rear thy self aloft, my Soul, and look beyond these shadows. Fix thine Eyes on the splendour of that Majesty, wherewith thy Saviour shines; and think thou hearest him calling unto the whole company of Believers, saying: Come, come, my beloved, for whom I died: Come and dwell with me. It is still my will and desire, *that you may be where I am, and that you may behold the glory, which my Father hath given me.* Come on therefore: *Whither I am gone you know, and the Way you know.* Tread upon all the glittering Temptations of the Country where you are, as dirt and dung, in compare with the Kingdom which I will give you. Make haste unto me, and let nothing hinder you: for I expect you, and long when you are meet for it to see you. The Travel of my Soul will not be satisfied, till you be with me.

John 17. 24.

14. 4.

O my Soul, why do we linger? Why do we look after any thing so much, as this Eternal Life? Why should we be discouraged or faint in our Minds? This Lord of Glory came to his Throne, out of as low a Condition as we can possibly be in. He was once a Servant, the meanest of Servants: He humbled

bled himself to be subject to the basest usage, and to suffer the greatest Despite and publick Reproach. Let us be assured then, that he will not despise the poorest Wretch, now that he is in his glorious State. And let us not think it strange, if we be despised and reproached for righteousness sake. *But rejoice in as much as we are partakers of the Sufferings of Christ; that when his Glory shall be revealed, we may be glad also with exceeding joy.* 1 Pet. 4. 13.

The

The Prayer before.

O Most blessed God, who dwellest in the highest Heavens, and art adored by the highest Creatures, who blush before the Brightness of thy Majesty; but dost not despise us poor Worms, that dwell upon the Earth. Who art happy in thy self, and yet makest Sute to us, that we would love thee: Who commandest us to do good to our selves; and intreatest that Duty from us, which thou mayest command: Who takest it kindly when we give thee thine own, and rewardest us for that which by thy Grace only we can perform, and pardonest us also when we fall short in our Performance; and givest us Repentance, that thou mayest pardon us, and receive us into Favour; and hast sent no less Person than thine own Son, to obtain a Pardon for us; and exalted him at thy own Right Hand, that he might be a Prince, and a Saviour, to give Repentance, and Forgiveness of Sins. Before thee, O Lord most High, I humbly prostrate my self; desiring

firing to be admitted to thy holy Table, that I may adore the Riches of thy Grace, and beg Forgiveness for my unworthy Returns to such great Love. Give me leave, O Lord, to come, and make, at least, my Acknowledgments to thee, of the Duty I owe thee. Yea, I would take thy Yoke upon me with the greatest Thankfulness; and tye those Bonds faster, wherein I stand already engaged to thee; and bless thee for such easie and gracious Terms of Reconciliation, as thou hast propounded to us; and express my hearty Consent unto them; and declare my Belief of thy precious Promises; and acknowledge thy Goodness, in making me so certain of their Truth, by the Resurrection of Christ from the Dead, and his Ascension to Heaven, that he might sit down at thy Right Hand to make good all that he hath said. Blessed be the Lord, who hath rewarded his Obedience with such Honour, Power, Dominion and Authority; that we might be encouraged to follow him, and depend upon him, and have a setled Hope of Immortality by him. I rejoice in the Glory which thou hast with the Father of all, O Lord Jesus;

sus; *whose Throne is for ever and ever. A Scepter of Righteousness is the Scepter of thy Kingdom. Thou hast loved Righteousness, and hated Iniquity; therefore God, even thy God, hath anointed thee with the Oil of Gladness above thy Fellows.* O God, that I could forget all other Things when I present my self before thee, and ascend up in my Thoughts, and Desires, and Resolutions, to Heaven, where Jesus is; that when I come down again to converse with those Things here below, I may look upon them as Objects of my Contempt, or as Proofs of my Vertue, or as Incitements to praise thee, the Creator of all; and as Occasions to manifest how much I love thee, by quitting the dearest Thing in this World, if thou requirest it, for thy sake, who hast raised Man to such an heighth of Glory and Honour above all. O that I may hate every Thing that would not let me love thee better than it: That I may fear to offend thee, and be very sollicitous to please thee, and studious in all Things to approve my self to him whom thou hast raised from the Dead, and promoted unto Glory; so that he is able to preferr all his faithful

Heb. ii. 8, 9.

Servants

Servants to that glorious Place where he is. Shew me, O Lord, that he is not held by Death, but reigns with thy self for ever, by the Power of thy Holy Spirit, in my Heart; raising me above my self, and enabling me to comply with those high and heavenly Thoughts, Desires and Designs, which thou hast wrought in my Heart. O blessed Jesus, who sittest at the Right Hand of the Father; and
hast said, thou hast *Life in thy self, and all Power in Heaven, and in Earth*; that Joh. 5. 26. Matt. 28. 18.
I, and all others who prostrate themselves before the Throne of thy Grace, might find thy Power still to remain as great as ever, chasing away the Darkness of our Minds, warming and thawing our frozen Affections, melting and dissolving our Wills into the Will of God, inspiring us with Might and Strength to do that which we cannot but desire, lifting up our Hearts to have our Conversation in Heaven, and to live above the Love of Riches, Pleasures and Honours; a contented, humble, sober and thankful Life. O that we may ever demonstrate our Belief of thy Ascension up on high, by our living and walking in the Spirit, and no longer fulfilling the

Lusts of the Flesh; and by improving all the Grace thou sendest down to us, till we be fit to be translated from hence, and come to see what we now believe, and behold thee in the Glory of the Father. *Amen*, Lord Jesus: Where thou art, let us be also, rejoicing with thee for ever: And while we stay here, I will alway say most heartily,

Our Father, &c.

The

The Meditation afterward.

O The height of that Glory wherein my Saviour is enthroned! *Who is gone into the Heavens:* 1 Pet. 3. 22. and *made higher than the Heavens:* nay, *is ascended* Heb. 7. 26. *up far above all Heavens; far* Ephes. 4. 8. *above all Principality and* 1. 21. *Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come.* What a comfort is it to Dust and Ashes, to see their Nature shining brighter than the highest Stars of Glory? To behold their Flesh the greatest beauty of the Paradise of God? Where should my Conversation be, but in Heaven? Where should the Members and the Heart be, but where their Head and their Treasure is? What should I seek, but those *things above where Christ is at God's* Colos. 3. *right hand*? O ye little Vanities! How contemptible are all your pleasures? How low are all your Dignities and Honours? How base and vile the rest of your Temptations, when I look up to Heaven, where my Saviour sits in unmatchable Glory and Majesty? Never speak to me any more; never perswade me to follow worldly Lusts: my Thoughts are not now so mean: I am

dead to all those things, and *my life is hid with Christ in God. When Christ who is my life shall appear, then shall I appear with him in glory.*

But, is that Eternal Life with Jesus the thing thou seekest? Is thy heart indeed set on things above, where he is at God's right hand? Search and try; dost thou in good earnest travel with high and heavenly Designs? Art thou ambitious of nothing so much, as to be like to Jesus; and by the most self-denying ways to obtain his glory? Dost thou spare no pains to flatten thy too eager Desires towards the things on Earth; to let out thy vain and airy Conceits; to sharpen thy Appetite after real Righteousness; to inflame thy love, to heighten thy Desire and Hope, to strengthen thy Faith, to excite thy watchfulness, and engage thy serious Endeavours, that thou mayst possess the things above? Art thou sure *that the wisdom from above* is the crown of thy glory? Humility thy honour? To do good thy Riches and Treasure? To be religious thy business; and to rejoyce in God thy highest pleasure? Doth *the peace of God which passeth all understanding, keep thy mind and heart?* Art thou above the Threats, the Contempt, the Hatred, the Oppression, the Enmities and Affronts of this evil World? Above thine own and other Men's passions and peevish Affections? So that thou returnest good for evil, kindness for injuries, and prayers for curses? Is thy heart

Jam. 3. 17.

Phil. 4. 7.

heart carried aloft in holy Prayers? Dost thou send up continually the Sacrifice of praise, giving Thanks to God for all his Benefits? Dost thou dwell above in pious Meditations of the glory wherein thy Saviour is enthroned? Dost thou *earnestly covet the best* and most useful *gifts*; and especially bend thy course to that *more excellent way?* Hast thou *purified thy soul in obeying the truth through the Spirit unto unfeigned love of the Brethren?* Is that sweet thing that heavenly Charity, thy dearly beloved? Which is the very joy of Heaven? Then the Angels give thee joy of an happy Resurrection and Ascension with Christ Jesus. He hath made thee already *to sit with him in heavenly places.* The day-star is risen in thy heart, fore telling thy approaching glory. Thou beholdest the Morning of Eternal joy, the dawning of the day of Recompences. And thou mayst rest assured, that God will not leave thee in the grave, nor suffer thee for ever to see corruption; but it shall deliver thee into the Arms of thy Lord; *and corruption shall put on incorruption, and this mortality be swallowed up of life.* Nay, thou mayest now triumph and say, I am *an heir; an heir of God, and joint-heir with Christ:* Who hath also given

1 Cor. 12. *ult.*

1 Pet. 1. 22.

Ephes. 2. 6.

1 Cor. 15. 53.

2 Cor. 5. 4.

Rom. 8. 17.

Ephes. 1. 14. me *the earnest of the inheritance.* For he hath formed already a Model of the heavenly Sanctuary within thy breast: where Christ Jesus himself is enthroned; and the Name of God is continually honoured and glorified. And therefore thou mayst humbly conclude in the words of Jesus, *If God be*

John 12. 32. *glorified in me, God shall also glorifie me in himself.* And O

Ephes 1. 17, 18, 19, 20. that *the Father of Glory* would be pleased more and more *to enlighten the eyes of our understanding, that we may know what is the hope of his Call, and what the riches of the glory of his inheritance in the Saints; and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power; which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places,* &c. Amen.

The

The Thanksgiving and Prayer afterward.

O Most Holy, Holy, Holy Lord God Almighty; who art to be most humbly adored, worshipped and admired: But thy Perfections no Tongue can express, and thou art above the Thoughts of the highest and purest of all Creatures. They all give Glory to thee in their several Kinds, and declare thy Power, thy Greatness, thy Wisdom and Goodness, which spreads it self throughout the World. *From the Rising of the Sun, unto the Going down of the same, the Lord's Name is to be praised.* For *the Lord is high above all Nations, and his Glory above the Heavens.* They sound continually with the Praises which the holy Angels give thee, who know thee better than we that are shut up in Houses of Clay, and can see but little of thy Glory: And yet thou art pleased, not only to admit, but to invite us to lift up our Hearts unto thee, and unite them with that Heavenly Company, in rendring thee our poor Praises and Thanks, Psal. 113. 3, 4.

which are infinitely below thee. Accept, good Lord, of ſuch as I have to give; and inſpire me graciouſly from above with ſuch a Senſe of thy Goodneſs, that I may offer thee an Heart full of Love, which may be ever making grateful Acknowledgments unto thee. I bleſs thee that thou haſt made Man ſuch a noble Creature, capable to look back to thee, the Author of his Being, and to be happy in loving thee, and bearing a Likeneſs to thee. Oh, how great was thy Goodneſs, that when he forgot thee that formed him, and lightly eſteemed thy Love and Favour, thou wouldſt not caſt him out of thy Care, bnt mercifully and ſpeedily madeſt a Promiſe of a Redeemer to him! I thank thee, O God, that in the Fulneſs of Time thou haſt ſent him, thy only begotten Son, into the World; not only to converſe lovingly with us, as our Friend and Brother; but alſo to die for us, and to die the curſed Death of the Croſs. Who can underſtand the Greatneſs of thy Love, O bleſſed Jeſus, that would hang in ſuch Shame and Pain, and bleed to Death, and lie in the Grave for us wretched Sinners? And the Greatneſs of thy Love, O Father of Mercies, who haſt raiſed

sed him again from the Dead, and exalted him with thy Right Hand to the Throne of Glory in the Heavens, and *given him a Name above every Name: That at the Name of Jesus every Knee might bow, both of Things in Heaven, and Things on Earth, and Things under the Earth; and that every Tongue might confess that Jesus is the Lord, to thy Glory?* I confess his Sovereign Power and Authority, whom the Angels worshipped and adored: And I give Glory to thee, O Father of all, who hast made him *Head of the Church, which is his Body, the Fulness of him that filleth all in all.* Glory be to thee, O Lord most high, who hast *put all Things under his Feet,* and made Angels themselves to be *Ministring Spirits, sent forth to minister for them who shall be Heirs of Salvation.* Glory be to thee, who hast *sent him to bless us, in turning every one of us from our Iniquities;* and hast *made him a Prince, and a Saviour, to give Repentance,*

Phil. 2. 9, 10, 11.

Ephes. 1. 22, 23.

Heb. 1. 14.

Acts 3. 26.

Chap. 5. 32.

pentance, and Remission of Sins: And made him *able to save them to the uttermost that come unto thee by him, seeing he ever liveth to make Intercession for them.* To thy Eternal Praise and Glory be it remembred, that we have *such an High Priest, who is set on the Right Hand of the Throne of the Majesty in the Heavens; who needeth not daily to offer up Sacrifice, but hath done it once, when he offered up himself.* I bless thee, that thou hast now admitted me to partake of that Sacrifice; which is able to *perfect for ever them that are sanctified:* And that, to the Blessings of thy House, thou hast added also those of my own. Thou feedest not my Soul only, but most bountifully provideſt for my Body too; not only thy Son, but a great Number of thy Creatures losing their Lives continually, to preserve mine. There is all Reason that I should serve thee with unwearied Diligence, who hast made so many Things constantly to serve me. And here I present my self again before thee, to tender thee my hearty Service, to beseech thy Acceptance of the Vows and

Heb. 7. 25, 27.

Heb. 8. 1.

Heb. 10. 14.

Pro-

Promiſes I have already made to thee, and to expreſs my Hope in thy Mercy; for Power from on high, to aſſiſt and further my pious Deſires and Reſolutions. *I believe in* thee, *O God*, through
Chriſt Jeſus, *who haſt raiſed him up from the Dead,* 1 Pet. 1. 21.
and given him Glory, that our Faith and Hope might be in thee our God. I live in a full Perſuaſion, that thou deſigneſt to make me everlaſtingly happy; and therefore humbly look to receive from thy Divine Bounty the Communication of thy Holy Spirit, to help me to fit and prepare my ſelf for ſuch a glorious State with Chriſt in the Heavens: That there my Thoughts and my Heart may be, where my Hopes are treaſured up; and all Things may ſeem little and mean, in compare with the Glory to be revealed; and I may think my ſelf exceeding high and great in the Humility, Meekneſs, Goodneſs, Patience and Contentedneſs of the Lord Jeſus, and in the holy Hope he hath given me of Eternal Life. Preſerve in my Mind a conſtant Senſe of *that bleſſed Hope*, as incomparably beyond all Poſſeſſions on Earth; that ſo I may walk worthy of my High and Heavenly Calling; chearfully doing
and

and suffering thy Will; and believing that thou, who hast done so much for us, as to advance our Nature to such Glory in the Heavens, wilt take care of us while we are here on Earth; and conduct us, by humble Submission to thee, and patient Continuance in Well-doing, to that Place, whither Jesus the Fore-runner is entred for us.

Psal. 98. 4. And *let all the Earth make a joyful Noise unto the Lord: Make a loud Noise, and re-*
97. 1. *joice, and sing Praise; For*
29. 10. *the Lord* Jesus *reigneth. He*
99. 3, 4. *sitteth King for ever: Let them praise his great and holy Name; for the King's Strength loveth Judgment, he doth establish Equity, he executeth Judgment and Righteousness*
Psal. 5. 11. *in the Earth. And let all*
those that love him, be joyful
97. 12. *in him. Rejoice in the Lord, ye Righteous, and give Thanks to the Memorial of his Holi-*
97. 11. *ness. For Light is sown for the Righteous, and Gladness for the Upright in Heart.*

Now

Now, our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us Everlasting Consolation, and good Hope through Grace, comfort our Hearts, and establish us in every good Word and Work. Amen. 2 Thess. 2. 16, 17.

Whit-

Whitsunday.

A Meditation before at home.

O Holy Spirit of Grace! What news is this that thou blessest our Ears withal? What glad Tidings are these, that thou art come to tell us? What means the sound of so many *various Tongues?* The Gifts of *Prophecy*, of *Wisdom*, of *Knowledge*, of *Faith* and *Miracles*; with all the rest which *thou dividest severally to every Man, as thou wouldst?* Doth Jesus yet live? Hath he indeed conquered the Grave; and is he exhalted at the right hand of God? And invested with all power in Heaven and Earth? It is enough; I will go then, and see him when I die. That Word is no longer dreadful to me. I am not atraid of the King of Terrours; since Jesus lives, and is the Lord and King of all. Witness the Holy Ghost the Comforter, which he hath sent down from the Throne of his Glory: To assure us that he not only lives, but reigns in Majesty and Power; and is mindful of us, and of his Promises. Those fiery Tongues that came with *the noise as of a mighty*

mighty rushing Wind, tell me that he is able to transport us, when he pleases, in fiery Chariots unto Heaven. I hear them call my Thoughts up thither, and bid me *see Jesus who was made a little lower than the Angels, for his suffering of death, crowned with glory and honour*; and scattering his Royal Gifts among his servants. *I am thy servant*, O blessed Jesus; *make thy face to shine upon me. Let thy mercies come also unto me, O Lord, even thy salvation according to thy word. Remember the word unto thy servant, upon which thou hast caused me to hope.*

Heb. 2. 9.

Psal. 119. 125. 135.

Ver. 41. 49.

John 12. 26. That, WHERE I AM THERE SHALL ALSO MY SERVANT BE. What words of Grace and Life are these? It is enough, O thou that dwellest in the Heavens, that I be there where thou art. *Thou shalt guide me with thy Counsel, and afterward receive met to glory.*

Psal. 73. 24.

And till I go to *see that glory which the Father hath given thee*, I will go and see the representations thou hast left us of thy self; and receive the Pawns and Pledges of thy Eternal Love. I will go and remember thy *Obedience to the Death*; for which cause thou art *highly exalted*

Psal. 21. 6.

exalted and *made most blessed for ever.* And O that the Holy Spirit of Grace, which fell on the Apostles on the Day of *Pentecost*, would fill my heart with a Sense of that Love; and swell my Soul with a full apprehension of all the Blessings that it contains, that so I may burst forth into thy praises as they did, *and speak the wondrous works of God.* *Marvellous are thy works, O Lord, and that my Soul knows right well.* I see by the light of the Holy Ghost sent down on them, that Jesus indeed was the Son of God; holy and without fault; that *all the fulness of the Godhead dwelleth in him bodily:* that *he hath made peace by the blood of his Cross, and reconciled Heaven and Earth,* that *he is ascended up far above all Heavens, that he might fill all things:* and that thou, O Lord, *hast raised us up together, and made us sit together in heavenly places in Christ Jesus.* I see what a powerful Advocate we have in the Court of Heaven: *and that thou hast given him power over all flesh, that he should give eternal Life to as many as thou hast given him.* I see that *all thy Promises in him are yea, and in in him Amen:* by whom *thou hast also sealed us, and given us the earnest of the Spirit.* One tongue is too little to speak the

Acts 2. 11.
Psal. 139. 14.
Coloss. 2. 9.
1. 20.
Ephes. 4. 10.
2. 6.
John 17. 2.
2 Cor. 1. 20.
22.

praises

praiſes of the Lord. I will go therefore into the Aſſemblies of thy People, that they may *magnifie the Lord with me, and we may exalt his name together.* I will declare the exceeding greatneſs of his love; and the ſuperlative bounty of Heaven in ſending him to die for us. Yea, *My Soul ſhall make her boaſt in the Lord, and glory in his holy Name.* Let the wiſe Man, if he pleaſe, glory in his Wiſdom, and the rich Man glory in his Riches, and the mighty Man in his great Strength: But *I will glory in this that I underſtand and know thee, that thou art the Lord,* the God and Father of Jeſus Chriſt, which *exerciſes loving kindneſs, judgment and righteouſneſs in the Earth; for in theſe things are thy delight.* I will glory in this, that I am the Diſciple and Heir of the crucified Jeſus; that *I know the power of his Reſurrection, and the fellowſhip of his Suffe-rings*; that he hath made a new Covenant with us of *Grace, Mercy* and *Peace*; that we have *received the Spirit of Adoption, whereby we call him Father*; and that I am taken into the Fellowſhip of the Saints, and have hope to be numbred with them in glory everlaſting. I will ſend up my heart to Heaven, where he is, in holy love; and engage my ſelf to be ever mindful of his Covenant; eſpecially of that *new Commandment*;

Pſal. 34. 3.

Pſal. 34. 2.

Jer. 9. 23, 24.

Phil. 3. 10.

Rom. 8. 15.

to

to love one another; even as he hath loved us. By this shall all Men know that I am his Disciple, because I love the Brethren. For *there is one Body and one Spirit, even as we are called in one hope of our calling;* Ephes. 4. 4, 5, 6, 7, 8, &c.

one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in us all. Who gave to every one grace, according to the measure of the Gift of Christ. Wherefore he saith, when he ascended upon high, he led captivity captive, and gave Gifts unto Men. And he gave some, Apostles; (blessed be his bounteous Goodness) *and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ; till we all come in the Unity of the Faith, and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the fullness of Christ. From whom the whole Body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh encrease of the Body, unto the edifying of it self in love.*

The

The Prayer before.

O Lord, who liveſt for ever, and changeſt not; whoſe Power made me, and all the World; before whom *the whole World is as a little Grain of a Balance, or a Drop of the Morning-Dew that falleth on the Earth*; whoſe Wiſdom governs and orders all Things, both in Heaven and Earth; whoſe Goodneſs and Bounty provides conſtantly for their comfortable Support; under whoſe Sovereign and Everlaſting Dominion we live; and unto whom we owe all Homage, Service and Fidelity, which ought moſt readily and heartily to be payed by every one of us. I adore thee in the humbleſt Reverence of my Soul and Body: I acknowledge my Dependence on thee, and Subjection to thee: I deſire, above all Things, to live in thy Fear, and in thy Love and Obedience, as long as I have any Being. Bleſſed be thy Goodneſs, that I may love thee, and that I am alive to worſhip and acknowledge thee. Bleſſed be thy Goodneſs, that thou haſt not been provoked to cut me off in my Forgetfulneſs of

Wiſd. 11. 12.

of thee; nor now to open the Gates of Death for me, and command me to dwell in Silence: But the Doors of thy House, that I may enter in, and praise thy holy Name. To thee belongs all Blessing, Honour, Worship and Service: To me nothing but Shame, and Confusion of Face; which ought to cover me when I approach thy Presence.

I thank thee most humbly for the good News thou hast sent us, that thou art in thy Son Christ, *reconciling the World to thy self.* I rejoice in thy Love, who hast *delivered him up for our Offences, and raised him from the Dead for our Justification*; that we may know thou hast accepted of his Death as a sufficient Satisfaction for us, and believe that all his Words are faithful and true, and that we shall be accepted in thy Beloved. I thank thee, O God, that thou hast exalted him to sit in thy Throne of Glory, that he may be able to perform his own Promises, and enable us to obey his Commands: That thou hast given us such good Hope in thee, by patient Continuance in Well-doing, to come to the Resurrection

2 Cor. 5. 19.

Rom. 4. 25.

of

of the Dead, and to be made Partakers of Life Immortal. Bleſſed be the Lord for the Aſſurance we have of this; that we ſee Jeſus crowned with Glory and Honour, by the Deſcent of the Holy Ghoſt, which is the Earneſt of that Eternal Bliſs: That thou haſt ſent thine Apoſtles to preach the Goſpel to every Creature; and that when they went forth, thou

Mar. 16. ult. *wroughteſt with them; confirming their Word with Signs following:* And that I my ſelf have felt the Effects of his Royal Power in the Heavens, by the Breathings of thy Holy Spirit in my Heart, perſuading me to love thee and thy Son Jeſus, who hath ſhewn all Long-ſuffering towards me, and waited with great Patience upon me, that I might return to thee, and live. I thank thee, O Lord; and deſire to be admitted to thy holy Table, that I may thank thee better, and renew my Acknowledgments to thee in the moſt ſolemn manner; laying my ſelf at thy Feet, to render thee my hearty Service; reſigning my ſelf to thy Will, recommending Soul and Body to thy Wiſdom, ſubmitting to thy Government, approving all thy Laws, and devoting my ſelf to the conſtant Obſervance of them.

I hope

I hope thou wilt mercifully accept and own me in all these Acts; and stand by me, to guide, assist and encourage me, and to work in me whatsoever is well-pleasing in thy Sight: That I may be such an one as thou canst love, and delight in, and reward: And I desire nothing else in Heaven, or in Earth. I do most freely give my self up to the Conduct of the Holy Ghost; and stedfastly depend on thee for its continual Presence with me, to possess my Mind with such a strong Sense of these Things which it hath revealed unto us, that they may operate powerfully on my Will and Affections, and make them conformable unto Christ. O that by walking in Love, and shewing all Meekness unto all Men; by Patience and Peaceableness, Gentleness and Goodness, Uprightness and Fidelity, Temperance and Moderation, Contentedness and Joy in every State and Condition, and by all other Fruits of the Spirit, I may so resemble my blessed Lord and Master Jesus, that I may nothing doubt to bear the Image of his Glory in Heaven, as I bear the Image of his Holiness here on Earth.

O that the Eyes of my Understanding may be opened more and more, to see the won-

wondrous Things which thou haſt written to us in thy Goſpel; that apprehending, and believing, and following the Wiſdom given to us by thine Apoſtles, through the Inſpiration of the Holy Ghoſt, I may have the Comfort of knowing that I am ſtill led and moved by it; *and living and walking in the Spirit*, may go on joyfully to the Poſſeſſion of that immortal Inheritance, which it hath ſealed to us.

Rom. 15. 13, 14. *Now, the God of Hope fill us all with Joy and Peace in Believing, that we may abound in Hope, through the Power of the Holy Ghoſt; being full of all Goodneſs and Knowledge, and able alſo to admoniſh one another, till we come to be preſented perfect in Chriſt Jeſus:* Col. 1. 28.

By whom I am encouraged to make theſe Addreſſes unto the Throne of Grace, and to recommend my Suits unto thee in his holy Words; ſaying as he hath bidden us,

Our Father, &c.

The

The Meditation afterward at home.

THou haſt now ſeen the completion of all the myſtery of our redemption; how that Jeſus who *learned obedience by the things which he ſuffered, being made perfect; became the Author of eternal Salvation unto all them that obey him.* Heb. 5. 8, 9. Canſt thou doubt of it when thou remembreſt the princely gifts, which he hath already beſtowed on his Church? Did not the Spirit poured out, as on this day, bear witneſs that all thoſe who obediently believed on Jeſus were the children of God? *And if children, then heirs, heirs of God, and joint heirs with Chriſt.* Rom. 8. 16, 17, 18. How couldſt thou refrain, my Soul, from rejoycing in theſe thoughts, ſhouldſt thou be in the midſt of their tribulations? For *I reckon, that the ſufferings of this preſent time, are not worthy to be compared with the glory which ſhall be revealed in us.* Be not ſo dull then, now that he giveth thee alſo a number of other good things ſo richly to enjoy. But ſtir up thy ſelf, and be exceeding glad in the comfort of that light which ſhines from Heaven upon us; ſhewing us thoſe things *which in other ages were not made known to the Sons of men, as they are now revealed unto his holy Apoſtles and Prophets by the Spirit.* Epheſ. 2. 5. And is it poſſible to know

Jesus, and not to learn obedience of him? What was it that he designed from first to last but to form to himself an obedient, holy people, zealous of good works?

Doſt thou not ſee how early he went himſelf *about his Father's buſineſs?* How dutiſull and obedient he was to his earthly Parents? How humbly he condeſcended to be baptized by a meaner perſon than himſelf, becauſe he would *fulfil all righteouſneſs?* And what did he do *immediately* after he was baptized, but enter into a combate with the Devil, and vanquiſh thoſe very temptations which foiled our firſt Parents? O how glorioſuſly did he then triumph over pride, ambition, eager appetite of meat and drink, and all perſwaſions to preſumption, or diſtruſt of God! Conſider, my Soul, what was the firſt thing he preached after this, but that Men ſhould *repent and believe the Goſpel?* And his Sermon that preſently followed on the Mountain, what leſſons doth it teach, but poverty of Spirit

Luke 2. 49, 51.

Matth. 3. 15.

Mark 1. 12.

Matth 4. 1, 2, &c.

Matth. 4. 17.

Mark 1. 15.

Spirit, mourning, meekness, mercifulness, purity, peaceableness, and such like Heavenly Vertues; without which he tells us in the conclusion of his discourse, we may as discreetly build an house upon the Sands, as hope to go to Heaven? And was not his whole life, a continual Comment upon this Text? Whither tended all his promises, *his exceeding great and precious* promises; but that *by these we might be made partakers of a divine nature; having escaped the corruption that is in the world through lust?* O God! that we should be no more moved by such promises to purifie our selves! What miracle will work upon those hearts, whom these will not prevail withall to be obedient? And yet his Miracles I see also had the same design, to win Men to a better life. I hear him admonishing the impotent Man whom he had cured, *Behold* (mark what I say) *thou art made whole: Sin no more, lest a worse thing come unto thee*: So had his death also; for *he gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father*: and *that he might sanctifie and cleanse his*

Matth. 5. 3, 4, &c.

7. 26, 27.

2 Pet. 1. 4.

John 5. 14.

Gal. 1. 4.

Eph. 5. 26, 27.

Church with the washing of water by the word; that he might present it to himself glorious, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. For this cause likewise he rose again, as well as died, that we *should not henceforth live unto our selves but unto him; and that he might bless us in turning us from our iniquities.* For which end he ascended into Heaven, and was exalted with God's right hand *to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.* This is the intent of his eternal Priesthood, that we should be encouraged *to draw near to God with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* And for this purpose he sent the Holy Ghost *to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God.* With this commission he sent his Apostles, that they should go to *open their eyes, and to turn them from darkness to light, and from the power of Satan unto God,* that

2 Cor. 5. 15.

Acts 3. 26.

Acts 5. 31.

Heb. 10. 21, 22.

Rom. 15. 18, 19.

Acts 26. 18.

that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ. And this they preached with the greatest fervency, and testified in the Lord, that they who believed in him, *should not henceforth walk as other Gentiles did, in the vanity of their minds,* &c. for they pronounced the *wrath of God would come upon the children of disobedience:* but to *them, who by patient continuance in well doing, sought for glory, and honour, and immortality; eternal life.* Of this the Holy Ghost was the *Earnest:* the *Advocate* of Christ Jesus here, as He is ours with the Father; the *Witness* of his Resurrection and Glory; the *Proof* and Demonstration of his Religion; the *Comforter* of all those that live according to it. It bids them hope, that he who hath so advanced humane nature (as was most apparent on this day) in wisdom, power and charity; can and will change us into his glorious Image, and make us meet for the inheritance of the Saints in Light. It bids us ask what we will in his Name, and it shall be given us: for he that hath given us his Son, and sent his holy Spirit; how shall he not then give us all things?

Ephes. 4. 17.

5. 6.

Rom. 2. 7.

John 16. 23.

Rom. 8. 32.

What shall we ask, O my soul? I onely *bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant me according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in my heart by faith; that I being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that I may be filled with all the fulness of God.* Amen.

Eph. 3. 14, 15, &c.

The

The Thanksgiving and Prayer afterward.

O Lord, the fullest and most bountifull good: who art rich in mercy to all that call upon thee; never weary of our importunities; nor weary of importuning us to dispose our selves to receive thy blessings. *Thy power is the beginning of righteousness*; and is guided by the greatest Wisdom, and the greatest Love. *As is thy Majesty, so is thy mercy: and because thou art the Lord of all, it makes thee to be gracious unto all. Thou loveſt all things that are, and abhorreſt nothing which thou haſt made; for never wouldſt thou have made any thing, if thou badſt hated it. And how could any thing have endured, if it had not been thy will? or been preſerved, if not called by thee? But thou ſpareſt all: for they are thine, O Lord, thou lover of Souls* It is of thy meer Goodneſs *that I am not conſumed, and*

Ecclus. 2. ult.

Wiſd. 12. 16. 11. 24, 25, 26.

Lam. 3. 22.

because thy compassions fail not. That I have so much liberty as to recount thy mercies, which keep me in life, and let it not be as wretched and miserable, base and vile, sickly and uneasie, troublesome and tedious, as it might have been according to my deservings; is for ever to be remembred with most humble thankfulness I cannot forget, unless I cast away all care and consideration of my self, from how many dangers thou hast delivered me, in what extremities thou hast succoured and relieved me; and what friends, lovers and kind acquaintances thou hast bestowed on me. But the greatest of thy mercies are those, which thou hast expressed to us in the Lord Jesus; without which all the rest might have made our life in the next world, to have proved more miserable and intolerable to us. Thou hast sent him in the tenderest and most endearing manner in our own flesh: with the most moving and compassionate entreaties; and the strongest and most obliging arguments, to surrender our selves to thy obedience, to whom of right we belong. And he hath laid down his life (so great
1 Pet. 3. 18. was his love) *the just for the unjust,*

unjust, that he might bring us to thee our God. And thou hast rewarded his obedience to the death, with a glorious Resurrection; and set him at thine own right hand; and given him *the promise of the Holy Ghost,* which he hath shed abundantly on his Apostle *to guide them into all truth:* that they might *go and Teach all Nations, and Baptize them* into his Religion: and *teach them to observe all things that he hath commanded.* I remember with most gratefull acknowledgments, the manifold gifts which thou bestowedst on thy Church to confirm the faith of Christ, and propagate it in the World, till it came to these regions where I live. Blessed be thy Goodness, that I was born of Christian Parents; and without my knowledge, very early, by thy care, dedicated unto thee. Blessed be thy Goodness, that ever since I have been thy care; and that thou hast brought me up to the knowledge of thy Holy Gospel: wherein I read this story of thy marvellous love, and am instructed in my duty towards thee and

Acts 2. 33.

John 16. 13.

Matt. 28. 19, 20.

towards men, and encouraged by exceeding great and precious promises; being put in hope of immortal life, the pledges of which thou hast ordered and appointed thy Ministers to provide for me, and give unto me. I have now by thy Goodness received them; and tasted that the Lord is gracious, full of compassion, and of great pity: not desiring the death of a sinner, but that he should return and live. This raises thy mercy to the greatest height, that thou hast done all this for those who are so dull and insensible, cold and careless, inconstant and uncertain; apt too soon to forget these benefits and great obligations, which thou layest on them. But thou hast done all this, and continuest thy kindness to make us better. Which is the thing, O Lord, that I most heartily desire and labour after: and shall ever account it the great blessing, when I am overcome by thy mercifull kindness; and am willing to part with my self and all my own desires, to gain thee and thy love; by being led and ruled in all things according to thy will. To that I unfeignedly again submit my self; and humbly vow all the powers of Soul and Body to thy obedience. I own

thy

thy bleſſed Goſpel, for the rule and direction of my life; and thy Son Chriſt Jeſus, for my pattern and example; and thy good Spirit for my guide and Governour: in whoſe holy comforts I rejoyce, more than in any thing in this world. For ever magnified be thy love, that thou haſt exalted one mighty to ſave: and haſt ſent him not onely with a pardon, but with the power of the Holy Ghoſt, to renew, ſanctifie and advance our Nature, by changing it into the likeneſs of thine own. I hope in thee, O Lord, for the continued influences thereof, to quicken my Faith, and render it more and more effectual in all the actions of a holy Life. That I may have high and adoring thoughts of thee, and humble thoughts of my ſelf: overlook the little things here below, and labour for thoſe above: do good with what I have, and lay up treaſures in Heaven: be contented with my portion, and ſober and diſcreet in the uſe of it: live peaceably with all men, but not be partaker in their ſins: and that it may alway be part of my employment in this world thus to worſhip thee, and reflect upon thy Goodneſs; and the reſt may be to live according to my

prayers

prayers and acknowledgments. *Amen*, and *Amen.*

Psal. 86. 9, 10. O that *all Nations whom thou hast made, would come and worship before thee, in Spirit and in truth.* John 4. 23. O *that they would glorifie thy name, for thou art great and doest wondrous things; thou art God alone.* But let all Christians especially, who 1 Cor. 12. 13. *by one spirit are all baptized into one Body, and have been all made to drink into one Spirit*, glorifie the Name of their Lord; Epes. 4. 3. by *keeping the unity of the Spirit in the bond of Peace*, and agreeing together in Godly love. And do thou, O Lord, the *God of Peace*, direct their hearts into the *more excellent way:* that though tongues, and prophecies and miracles are ceased, yet that humble, kind, meek and long-suffering Charity may remain and abound more and more; which will bring us to live in endless love and peace, and joy together in the Heavens.

The

The Grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with me, and with all my Friends and all thy Servants every where. *Amen.*

2 Cor. 13. ult.

Thus

THUS, by the help of God, I have brought this Treatise to a Conclusion: which I hope will not be unwelcome to those *that love our Lord Jesus Christ in sincerity.* And I most humbly beseech the Divine Majesty graciously to accept my weak endeavours therein to serve this Church, and stir up every Member of it with hearty love, to offer up themselves to him in its *Publick Service.* Which so gravely and pathetically expresses the sence of pious hearts at the holy Communion; that these private Prayers which I have composed to wait upon it, can onely serve to excite those who will make use of them, to joyn with more fervour in the *Common Devotions:* and to continue those holy dispositions, which they declare to be in their hearts, if they sincerely unite them with these words, * *And here we offer and present unto thee, O Lord, our selves, our souls, and bodies, to be a reasonable, holy and lively Sacrifice unto thee.*

Eph. 6. ult.

* In the Prayer after the Communion.

Which

Which that we may ever be; we cannot, in a few words, better implore the Divine aſſiſtance, than in thoſe of that incomparable Prayer at the end of our Communion-Service.

PRevent us, O Lord, in all our doings with thy moſt gracious favour; and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

THE END.

ADDI-

ADDITIONAL PRAYERS.

By the ſame Author.

Poſtſcript.

UMI

Postscript.

HAving recommended it as a profitable exercise, to meditate daily, the rest of the Month after the Communion, upon some one thing that was eminent in our Lord at or about his passion: I have since thought it would be usefull to compose some Prayers suitable to those particular subjects which I have mentioned in the foregoing Discourse.

Accor-

Accordingly I have here added *Twelve*, one for every Month, which the devout Reader (who pleases to make use of these helps) may either conclude, or excite his Meditation withall, as he finds it most convenient. Onely let me desire him to ponder them, and speak them with deliberation: not going too fast, but pausing a while, especially where he is most affected. That he may in time imprint on his heart the lively image of our Saviour's *Humility*, *Charity*, *Meekness*, *Patience*, and all other Vertues, which his desires are here directed to pursue.

A Prayer

I.

A Prayer for Humility.

I Fall down before thee, O Lord, the King of the World; adoring and worſhipping with fear and reverence thy incomprehenſible Majeſty. As I am thy Creature, I ought in all humility to approach thee; and to acknowledge, with a deep ſence of my poverty, that I have nothing but what I have received from thee. If I were in innocence and perfect ſoundneſs, as thou madeſt us at the firſt; the lowlieſt proſtrations of mind and body would become me. But when I conſider that I am an offender againſt thy Sovereign Authority, I can find no poſture vile enough, wherein to preſent my ſelf unto thee. O the miſchief that we have done our ſelves by turning our backs upon thee! which makes us now not know how to behave our ſelves before thee.

I admire, praiſe and extoll thy infinite condeſcenſion to us in Chriſt Jeſus, by whom

whom thou haſt invited, nay beſeeched us to return to thee; and declared thy ſelf well ſatisfied, if our hearty ſorrow for what is paſt, be but accompanied with an unfeigned ſubmiſſion and dutifull behaviour to thee for the time to come.

And that is the moſt earneſt deſire of my Soul, O Lord, to live in ſuch a lively ſenſe of my entire dependence on thy bounty, and of my unworthineſs to enjoy the leaſt of thoſe bleſſings which it hath beſtowed on me, and of the weakneſs of my body, and the narrowneſs of my mind; that I may never be puffed up with a vain opinion of my ſelf, nor offer to lift up my will above thine, nor preſume to abuſe any of the good things thou alloweſt me, nor deſpiſe my Brethren, nor refuſe any employment to which thy Providence aſſigns me, much leſs to forget to render to thee perpetually moſt thankfull acknowledgments and hearty ſervice to the utmoſt of my power. But as I am nothing without thee, ſo I may be nothing in mine own eyes; and daily endeavour in the condition wherein I am or ſhall hereafter be, to employ all the talents thou haſt lent me to

thy

thy glory and honour, not my own: acknowledging when I have done all I can, that I am but an unprofitable servant, and have done no more than was my duty to doe. Preserve in my mind, for that end, a constant and dear remembrance of the Lord Jesus; that I may delight to tread in the steps of his humility: and study to be endued abundantly with the very same Spirit that was in him. Settle in my heart a serious and strong sence of the glory to which Jesus is advanced, by humbling himself even unto the death: that I may never seek great things to my self in this life, nor be ambitious of praise of men, nor use any of the gifts thou bestowest on me to the discouragement of my Neighbour, or the trouble of Christian Society: But with true modesty and lowlines of mind I may ever seek the profit and peace of all. Being respectfull and obedient to my Superiours; courteous among my equals; condescending to men of low estate; and giving all the praise back again to thee: who art able to promote thy Worshippers and obedient Servants to a Crown of Life and immortal Happiness. I rely on thy gracious Promise, that *He who humbleth*

humbleth himself shall be exalted: and hope, whatever my portion is here below, that thou wilt count me worthy of that World and of the resurrection of the Dead.

I am sensible, O Lord, how unable I am to perform or attain such great things without thy aid, for which I humbly look up unto Heaven, distrusting my self, and confiding wholly in the power of the Lord Jesus; who is present, I believe, by his holy Spirit to all those who place their strength and sufficiency in his Almighty Grace.

The Grace of our Lord Jesus Christ be with me now and always. *Amen.*

A Prayer

II.

A Prayer for Charity.

I Adore, O moſt High and Holy One who inhabiteſt Eternity, thine infinite Wiſdom, Power, Goodneſs, and all the reſt of thy glorious Perfections. The Heaven of Heavens cannot contain thee, much leſs canſt thou be comprehended by the moſt enlarged thoughts of our ſhallow minds: and yet thy Greatneſs and Majeſty doth not deſpiſe us thy poor Creatures; but gives us leave and encourages us to come into thy preſence; yea, forcibly draws us many times towards thee, and makes us attend to thy kindneſs in thoſe ineſtimable bleſſings thou deſigneſt for us. O how much are we indebted to thee for this extraordinary Grace and Favour, which comforts my heart when I am aſtoniſhed at thy Greatneſs; and emboldens me notwithſtanding, becauſe thou art great in Goodneſs and Mercy. I rejoyce to think of the greatneſs of thy Power to protect and aſſiſt me; the greatneſs of thy Boun-

ty to ſupply and relieve me; the greatneſs of thy Wiſdom to guide and govern me; and the greatneſs of thy fatherly compaſſions to bear with my weakneſſes, pardon my follies, pity my miſeries, and reward my ſmall ſervices and ſufferings for thy ſake. O how amiable is this ſight, which thou haſt now given me of thy Majeſty? and there are viſible tokens of thy great love to us continually before mine eyes, which are innumerable: eſpecially thoſe in Chriſt Jeſus, the Son of thy love. I ought to love thee with the greateſt paſſion. I cannot but ſay, and heartily deſire; O that I could love thee according to thine excellent Goodneſs! O that I could love thee according as thou haſt loved us! But alas! I am ſo far from this height of devout affection to thee, that I am ſometime ready to ſigh in much dejection of ſpirit, and ſay; O that I did but love thee ſo well as my ſelf! ſo well as I do other things! though thou juſtly expecteſt I ſhould love even my Neighbour as my ſelf; from whom I never received ſuch benefits, as I do from thee continually. I am aſhamed of my ſelf; and bluſh to caſt mine eyes towards thee.

Thy

Thy great Goodness only gives me hope, that by thinking of it daily, I shall love thee with all my heart, and soul, and strength; and my Neighbour as my self. I feel my Soul touched with ardent desire to be more like thee in doing good. And therefore most humbly beseech thee to present thy self continually before me, and to preserve in my mind a lively sense of thy great charity in Christ Jesus: whereby I may be powerfully moved to put on *bowels of mercy, to be tender-hearted, rich in good works, ready to distribute, and willing to communicate*, according to the ability which thou hast given me. I desire no greater treasure than abundance of this charity; which *beareth all things, believeth all things, hopeth all things, endureth all things*; disposing me always to *follow after the things which make for peace, and things wherewith I may edifie others.* Inspire me more and more with this excellent Spirit, which *never faileth*: but after it hath made me happy here, will lead me to a state of perfect love and friendship in the other world,

1 Tim. 6. 18.

1 Cor. 13. 7.

Rom. 14. 19.

together with Christ Jesus.

Eph. 1. 3, 4. *Blessed be God, who hath chosen us in him, that we should be holy and without blame before him in love.* Go on, good Lord, to finish what is begun; and touch my heart with such a delightful sense of thy Grace to me, that *my love may abound yet more and more in knowledge, and in all judgment; that I may approve things that are excellent; that I may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness which are by Jesus Christ, unto thy praise and glory.* Amen.

Phil. 1. 9, 10, 11.

III. *A*

III.

A Prayer for Meekness.

O Eternal God, who hast all perfections necessarily in thy self, and canst not but be what thou art. We are all poor things, that wholly depend on thee; having no higher perfection than to know and acknowledge thee to be the Author of all good; to praise thee; to bless thee, and humbly devote our selves to thy obedience. I see thy Greatness and Majesty in all thy works of wonder; I acknowledge the Wisdom of thy Government; the Holiness and Goodness of all thy Laws, the Riches of thy Grace in thy precious Promises; thy Faithfulness and Truth in the performance of them; and thy unwearied long-suffering Kindness in all thy intreaties and beseechings that we would be thine; and do that which we ought to be forward of our selves to do. I can never speak good enough of thy Name, which is exalted far above all praise. But the more I speak of thee, the worse I make my self; who

have ſo little admired, eſteemed, loved and imitated thee; who alone art worthy of all the honour, glory and ſervice, that I and all Creatures can render to thee. O how marvellous is thy loving-kindneſs, which bears with ſuch ſenſleſs and ungrateful Creatures as we are! But thy kindneſs is more than marvellous; having ſent thy Son to ſeek and to ſave us when we were loſt; and with much clemency and long ſuffering to attend upon us, and wait to be gracious to us, even when we are regardleſs of ſo great love. I had not been now alive, much leſs in the poſſeſſion of ſuch innumerable good things as both Soul and Body are bleſſed withal; if thou hadſt not in much compaſſion paſſed by my folly, and ſtill continued to ſpare me, and not to deal with me in thine anger and heavy diſpleaſure. I moſt heartily thank thee, O Father of Mercies, for this thy ſingular indulgence: And offer up my ſelf to be conformed unto thee in goodneſs, patience, and long-ſuffering towards others. Hold before mine eyes continually the meekneſs and gentleneſs of Chriſt Jeſus my Lord; that admiring the calm and quiet diſpoſition of his Spirit, I may learn of him

to

to shew all meekness unto all men. Tit. 3. 2.

For which end I desire to encrease and grow continually in the Humility and Charity, of which he hath also given us so rare an example. That remembring the weakness of my own nature, and thy most tender forbearing mercy towards me, I may be the more disposed to bear with the infirmities of my Neighbours; and *not be easily provoked, nor behave my self unseemly: But out of a good conversation shew forth my works with meekness of Wisdom.* And since I am exposed to such a world of temptations, excite me, O Lord, to the greater watchfulness over my Spirit: that whatsoever sudden passion may arise there, it may never proceed to rage and fury, much less to brawling and reviling. But defend me through an awful sense of thy gracious presence with me, from grieving thy holy Spirit, by any *bitterness or wrath, or anger, or clamour, or evil speaking, and malice.* And fill me so with all the fruits of the Spirit, with *love, joy,*

1 Cor. 13. 5.

James 3. 13.

Ephes. 4. 31.

peace, long-suffering, gentleness, goodness, temperance and faith, that I may be an honour to my Religion; and find rest to my soul at present, and at last enter into the eternal rest and refreshment prepared for thy people, through Christ Jesus. *Amen.*

IV. *A*

IV.

A Prayer for Patience.

O Father of Mercies, and God of all Comforts; who to all thy other benefits wherewith thou continually loadest us, hast bestowed upon us the Gospel of thy Grace: that we *through patience and comfort of the holy Scriptures might have hope.* Rom. 15. 4. Accept of the humble and thankful acknowledgments which I make to thy divine Goodness, for this riches of mercy in Christ Jesus: who was pleased for our sake to humble himself to death, even the death of the Cross; and with great patience to suffer the sharpest pains and agonies, with many reproaches and contradictions of sinners. And when he was *oppressed*, and *afflicted*, and blasphemed, yet silently endured: being brought *as a Lamb to the slaughter, and as a Sheep before the Shearer is dumb, so opened he not his mouth.* Isa. 53. 7. I praise and magnifie with all my Soul, his wonderful love

to us, and his perfect subjection to thee: beseeching thee to fix in my heart such an ardent love to his blessed Memory, and such an high admiration of his glorious example: that I may be inspired thereby with Christian resolution to follow after him in all the paths of humble, meek, and patient vertue. O that I may feel my self pressed by the mighty power of that love, not only to be a doer of thy will, *but for Conscience toward thee my God, to endure grief, suffering wrongfully; and to run with patience the whole race that is set before us: looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.* Preserve in me such a reverence towards thee, *the Father of Spirits*, that I may neither *despise nor faint under thy corrections*: But though thou bringest me into great and sore troubles, I may still be *in subjection to thee, and live in hope of that immortal glory. And not only so, but I*

1 Pet. 2. 19.

Heb. 12. 1, 2.

Vers. 5, 9.

Rom. 5. 2, 3, 4.

may

may rejoyce, and glory also in tribulations for Christ's sake, knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed.

And whatsoever the cross be, which lies in my way to Heaven, O that I may never turn aside, in the least, from thee to avoid it; but take it up willingly, and bear it as long as thou pleasest; without murmuring or repining, and with some courage and chearfulness of spirit. And as for the common miseries of this life, endue my Spirit with such principles of wisdom, and help me to preserve it in such innocence, clearness, and integrity, that it may be able to sustain my infirmity; and whatsoever sicknesses, or pains, or other bodily calamities befal me, I may receive them, and bear them with an equal and constant mind: knowing that as *we receive good from thy hand*, we ought in reason *to receive evil; and in every thing to give thanks, which is thy will concerning us in Christ Jesus.*

Job 2. 10.

1 Thess. 5. 18.

O blessed

O Bleſſed Lord, lead me whither thou pleaſeſt, I will follow thee without complaint. I ſubmit to thy orders; I reverence thy Wiſdom; I truſt my ſelf with thy Goodneſs; I depend upon thy Almighty Power; I rely on thy Promiſes; beſeeching thee to ſupport me, till *Patience having its perfect working in me, I may be perfect, and intire, wanting nothing.* I know the time is but ſhort, and that thou haſt prepared long joys to recompence our momentany ſorrows; help me therefore always *to poſſeſs my ſoul in patience* at preſent (giving thanks for the *hope we have as an anchor of the ſoul both ſure and ſtedfaſt*) that ſo I may at laſt, *after I have done thy will,* O God, *inherit the promiſe.* Amen, Amen.

James 1. 4.

Luke 21. 19.

Heb. 6. 19.

10. 36.

V. For

V.

For Love to this Holy Communion.

O Bleſſed Lord, who to all other acts of Grace and Mercy, which ſurpaſs all our thoughts; haſt been pleaſed to add this great kindneſs of inſtituting and ordaining Holy Myſteries, as pledges of thy love, and for a continual remembrance of thy death and paſſion, till thy glorious appearing: I praiſe and magnifie thy wondrous Goodneſs; I acknowledge the Wiſdom of thy love; I thank thee for thy moſt tender care of our ſalvation, and rejoyce in the Power and Majeſty which thou haſt at the right hand of the Father, as the reward of thy humble obedience unto the death. I reſolve, O Lord of Life and Glory, to follow thee in that obedience; and here ſubmit my ſelf again moſt willingly to all thy holy Commands: beſeeching thee to inſpire me with ſuch a love to every one of them, that I may cleave unto them as my Life and Happineſs. And ſince I have felt ſo often the power of

thy,

thy Love at that holy Feast which thou hast appointed, uniting my heart unto thee, exciting my obedience, and filling me with hope and heavenly joy in thee: O that I may be strongly inclined to do this for ever in honour of thee, and thankful remembrance of thy exceeding great charity in laying down thy life for us.

John 15. 14. Thou hast said, *Ye are my friends, if ye do whatsoever I command you.* My heart saith unto thee, Whatsoever thou commandest, Lord, will I do. Only dispose me, I beseech thee, to delight to do thy Will, O Lord; and especially to commemorate thy dying Love with the most chearful devotion of a grateful heart. I am ashamed to remember such a Friend with cold, and dull, and restless affections; and therefore most earnestly desire thee always to represent thy loving kindness so lively to me, that I may feel my Spirit moved to such hearty acknowledgments of it, as may make me offer up continually my soul and body, with the most ardent love to thy service. May it please thee to possess my mind with such a constant sense of my deep obligations to thee; that I may gladly receive

all

all occasions to shew forth thy praise, and profess my self thy Servant, and renew my vows, and give thee thanks for all thy benefits, and glory in the assured hope I have of thy grace and mercy to eternal life. And, O that the rest of my time in this world may pass away in purity, righteousness, charity and godliness; and that I may make a great increase in these and all other Christian Virtues, by every new remembrance of thee; till I have perfected holiness in thy fear. That so I may feel my self to be thy friend; and rejoyce more and more in an humble confidence that thou wilt never leave me nor forsake me; but in the end conduct me to feast with thee in the Joys of everlasting Love. *Amen.*

VI.

A Prayer for Faith in God.

O Eternal God; the Sovereign of the World; the perfection of Beauty, the full and satisfying Good, the joy of all those that know thee and have hope in thee; who art always the same, and canst be nothing but what thou art, the infinitely wise, just and gracious: I cast down my self before thee in an humble sense, that I am beyond all expression beholden to thee. I received my very being from thee, with all the comforts belonging to it; and thou hast maintained and protected me in the enjoyment of them many years, even when I little thought of thy infinite bounty. Thou hast born with my follies with great patience; and not only expected, but invited and beseeched my return to the obedience I owe thee. O how marvellous is thy love in Christ Jesus, whom thou hast sent on this message to wretched sinners? How many tokens and pledges have I received of thy Grace? and what

what treasures of joy do I find laid up in thy great and precious promises; I can do no less than make an oblation of my self, with an heart full of love and thankfulness to thee for the benefits thou hast already bestowed on me, and possessed with an entire trust and confidence in thee, for what thou shalt see good for me hereafter. I doubt not, O Lord, of thy merciful care and providence over me, of whose tender love I have had so great and long experience. I depend upon thy Word on which thou hast caused me to hope; that thou wilt *never leave me nor forsake me*, but *all things shall work together for good to those that love thee.* I stay

Heb. 13. 5.

Rom. 8. 28.

my self upon thy Almighty Power, without which nothing can come to pass; and commit my self to thy unerring Wisdom, which disposes all things with the most excellent reason; and by the crossest ways can conduct me to happiness. I put my self wholly into thy hands; with an humble faith in thy infinite mercies, trusting thee both with soul and body for ever. I wait on thee for thy gracious assistance to enable me faithfully to discharge

charge my duty in every condition of life; that so when I leave the world, I may be able to commend my Spirit into thy hands, as my Saviour did, hoping for a blessed resurrection of my Body, and that my soul shall enter into rest and peace, and at last receive a Crown of life. O that I may feel the power of this faith sweetly composing and quieting my spirit in all events; that I may

Psal. 112. 7. *never be afraid of evil tidings; but my heart may be fixed, trusting in thee, O Lord.* Dispel all inordinate cares and solicitude of mind for the things of this life: and settle in me such a firm perswasion that *thou*

Psal. 84. 11. *art a Sun and a Shield, and wilt give grace and glory, and with-hold no good thing from them that walk uprightly,*

25. 13. that *my soul may dwell at ease*, and I may never be distracted nor confused in my thoughts: but do my duty towards thee, with evenness, and constancy, and chearfulness of heart. Preserve me, O Lord, that I may never *trust in robbery*, or any unjust and unlawful courses; nor *if*

Psal. 62. 10. *riches encrease, ever set my heart*

heart upon them. Bear me up by thy Almighty love; that in the worst of times, I may *rest in thee, and wait patiently for thee, and never free my self in any wise to do evil. Thou hast been my help, therefore* I will still make thee my refuge, and *in the shadow of thy wings will I rejoyce. My soul waiteth for the Lord; he is my help and my shield. My heart shall rejoyce in him: because I have trusted in his holy Name. Let thy mercy, O Lord, be upon me according as I hope in thee. And keep me in perfect peace, whose mind is stayed on thee: because I have trusted in thee.* Amen.

Psal. 37. 7, 8.
63. 7.
33. 20.
21. 22.
Isa. 26. 3.

VII.

A Prayer for Resignation *to* GOD's *Will, and perfect* Contentment *of Mind.*

O Lord, the Almighty Creator of the World, the most wise Governour of all things which thou hast made, and our most gracious and loving Father in the Lord Jesus; by whom thou hast abundantly declared thy good-will to sinners, being desirous not only to receive them again into thy favour, but to bestow greater blessings on them than they could have challenged from thee, if they had remained in innocence, and never offended thee. Thou designest us to no less happiness than eternal life; and hast laid the strongest obligations on us to mind our own welfare, having made our happiness so sure, that if we love our selves, and will attend at all to our own good and satisfaction, we cannot be miserable. I acknowledge, O Lord, with all thankfulness this thy tender mercy, in ordering all things so by thy Son Jesus, that we can-

cannot without the greateſt negligence and inconſideration, and without a manifeſt force and contradiction to our own underſtanding, ruine and undo our immortal Souls. How much do I owe thee that thou haſt been pleaſed to call me to the knowledge of thy Grace; that thou haſt invited me by ſuch precious Promiſes; drawn me ſo often and ſo powerfully by the motions of thy holy Spirit; and marvelloufly diſpoſed and provoked me by many happy providences, only to do my ſelf good, and ſeek my own eternal felicity. I ſee, O Lord, the ſtrangeneſs and unuſualneſs of thy Love; and am aſhamed of my own backwardneſs and untowardneſs of Spirit; that after all this I have ſo little mind to be happy, and am no more ſerious about that which ſo infinitely concerns me, and by thy Grace is made ſo eaſie to me. Be ſtill ſo gracious, I moſt humbly beſeech thee, as to touch my heart with ſuch a lively ſenſe of thy wonderful Goodneſs, as may perfectly ſubdue me to thy love and obedience; and make me abſolutely ſurrender both ſoul and body to thee, of whoſe care and kindneſs I am ſo abundantly aſſured. O that I may know more feelingly

what

what a satisfaction it is, to
Psal. 115. 15. be *blessed of the Lord, which made heaven and earth*; to wait for thy salvation in Christ Jesus; to have thy holy Spirit for my Guide and Comforter; to be secure of thy good Providence here, and to live in hope of immortal glory hereafter.
Ephes. 3. 18, 19. *Strengthen me with might by thy Spirit in the inner Man, that I may be able to comprehend what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, till I be filled with all the fulness of thee, my God.* That being full of Divine Wisdom and Knowledge, full of Faith, and Love, and Hope, and all the fruits of Righteousness; there may be no room for any trouble or disquiet in my heart: but with an equal mind and resigned will, I may pass through all the changes and chances of this mortal life. I have frequently offered up, and devoted my self unto thee; and here again I renew the surrender, delivering up soul and body intirely to do and suffer thy holy will and pleasure. O preserve in my mind such an high esteem of thy infinite Wisdom and Goodness, that

that I may ever chearfully commit my self and all I have into thy hands, to be disposed of as thou judgest most meet and convenient. And whatsoever thou art pleased to order for my portion, Lord, help me to be perfectly contented and well pleased with it, believing it to be the result of thine infinite understanding, and of thy fatherly care and tender mercy; and looking at those unseen enjoyments, to which thou knowest best by what ways to conduct and lead me, all the time of my sojourning here in this world. Lift up my thoughts still higher and higher towards that holy Place, where the Lord Jesus is inthroned. Fix my mind stedfastly on that bliss, which he is gone to prepare for us; that I may feel it drawing my heart after him to follow his great example; and not only satisfying me in all conditions of life; but filling me with joy in believing, with joy unspeakable and full of glory. Unto thee, O Lord Jesus, I commend my self. I trust thee with my health, my estate, my friends, and all I have. Allot what thou pleasest for us. Let it be unto us according to thy will. Not our will, but thy will be done. *Amen.*

VIII. *A*

VIII.

A Prayer for absolute Obedience *to God.*

O Most blessed God, the Fountain of all being and happiness; who canst as well not be, as not be the most excellent. The highest of our thoughts and conceptions fall infinitely below the greatness of thy perfections: But that little which we know of thee is the greatest satisfaction of our mind and understanding; and when we chuse thee, our wills are satisfied; and we cannot will any thing else but always to make this choice, to be governed by thy counsel, to be ruled by thy will, and to commit our selves to thy omnipotent Goodness. When we fear thee and love thee, and trust our selves with thee, and intirely depend upon thee, and rejoyce in thy mercies; all our affections are contented, and there is no trouble or disquiet in our heart. All that we are is happy in thee; our bodies are better as well as our spirits, when we chearfully obey thee. Yea, the

the crosses and afflictions of this life turn to our profit, by the union of our Wills with thine, and our stedfast adherence to thee. There is nothing that we can wish for more, than that we may always continue as our blessed Lord and Master did, in a constant love and absolute obedience to thee in all things. For thy Will is the perfect rule of righteousness, being guided by the greatest reason and judgment; and the whole world declares it to be so ready to do good, that we cannot suspect the goodness of any of thy commands. We must needs confess whatsoever befals us, that thy service is perfect freedom; and the labours of Religion are the greatest pleasures; and our denial of our selves for thy sake is our gain and advantage; and our doing good to others, is doing our selves good; and our absolute resignation to thee, is the ease, the peace, and the rest of our Spirits. I hope, O Lord, that having so much reason to cleave unto thee, I shall never be so miserable as to forsake thee: but that my own sense and feeling, my frequent professions and protestations, my holy vows and resolu-

tions, all the experience I have had of thy Goodness, and the many repeated tokens and pledges of thy grace and favour, will for ever tie me to thee, and make me wholly thine. Pour down upon me a more abundant portion of thy holy Spirit, that may make my thoughts more fixed upon heavenly things, my intentions more single and pure, my desires fewer and more reasonable, my hopes more spiritual and divine, the rest of my passions more subject and useful to me, and my whole conversation here in this world more sober, righteous and godly; such as becomes one who hath such excellent precepts, such precious promises, such noble hopes, and seeks, by patient continuance in well-doing, for Glory, Honour and Immortality. Endue me with such Honesty and Uprightness of Heart, and with such Resolution and Constancy of Spirit; that no temptation I meet withal in this Life, may prevail with me to start aside from thy holy Commands. For which end possess me with a lively sense of better things; that I may not judge it necessary to my Happiness to be rich, or great, or honourable, or enjoy all

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the pleasures and delights of the flesh: but I may feel my self so happy in the knowledge and love of thee, in likeness to thee, and full expectation of that blessed state to which thy Almighty Goodness can preferr me, and thou hast promised, who art the faithful and true, one day to dignifie thy Servants withal; that Life it self may not be so dear unto me, as the doing of thy will revealed in Christ Jesus. I see the glory to which he is advanced by taking upon him the form of a Servant, and becoming obedient unto death, even the death of the Cross. And I most heartily thank thee for making me *partaker of the heavenly calling*, to follow after him and tread in his steps: beseeching thee to enable me to walk worthy of thee who hast called me to thy Kingdom and Glory, *considering the Apostle and High-Priest of our Profession Christ Jesus, who was faithful to thee that appointedst him over thy House and Family.* That doing my duty impartially towards thee and towards all Men, I may at last hear that comfortable

Heb. 3. 1.

Matth. 25. 21. voice, *Well done, good and faithful servant; enter thou into the joy of thy Lord.* Amen.

IX. *A*

IX.

A Prayer for an heart to forgive our Enemies.

O Eternal God, in whom we live, and move and have our being; and from whose bounty we receive continually innumerable blessings, the smallest of which we are unworthy of. All thy Creatures tell us how good thou art, and call upon us to admire thee, to praise thee, to love and serve thee, with all our heart, and soul, and strength. Thou hast made abundance of them more particularly to serve us, and minister to our necessities: And they are all obedient to thy Word, and keep in the order and place wherein thou hast set them. We are the only disorderly Creatures, who have wantonly misused that liberty thou hast given us, and set up our wills above thine who art the Lord of Heaven and Earth. And yet, so infinite is thy mercy, thou hast not chastised our presumption as it deserved; but in much compassion sent thy dear

Son; with the declaration of greater kindness to us than ever.

Rom. 5. 8. *Herein thou hast commended thy love towards us, that while we were yet sinners, Christ died for us*; and not only reconciled us when we were enemies; but purchased for us the blessings of Friends, and Children, and Heirs of thy love. O the height of thy merciful kindness towards us! O the exceeding riches of thy Grace, wherein thou hast abounded towards us in Christ Jesus! I most thankfully acknowledge it; I rejoyce in thy love which hath passed by so many offences: and desire to have such a lasting remembrance of it in my heart, as may bow my will to thy obedience; and constrain me to imitate thy great Charity, in all the actions of love to thee, and to all men. It is the perfection of our Nature to be made like unto thee, in wisdom and goodness. And therefore I most heartily profess my self a Disciple of the ever blessed Jesus, and think it the greatest honour to follow him, the Wisdom and Love of thee our heavenly Father: who mercifully healed one, that came to apprehend him; and prayed

prayed for his murtherers,
and *when he was reviled,* 1 Pet. 2. 23.
reviled not again; when he suffered, did not threaten, but committed himself to him that judgeth righteously. O that I may feel the power of his love so possessing my heart, that no enemies, Persecutors, slanderers, revilers or injurious persons, may be ever able to conquer my love towards them. But I may still bear a kind and tender heart to the most enraged and provoking spirits: *blessing those that curse me; praying for those who despitefully use me;* returning courtesies for affronts and injuries; bewailing their sins, pitying their miseries, and *endeavouring to overcome evil with good.* Endue me with such a wise, considering; and sober spirit, that I may ever preferr the example of my Lord and Master before all the customs and fashions of this world, enduring the mockeries, the shame and the contempt which may be cast upon me, for the following his forgiveness and patience. Let nothing move me from my constant affection to his holy life; nor any power or opportunity that is put into my hand, tempt me to avenge my

ſelf, and *to render evil for evil, or railing for railing: but contrariwiſe bleſſing, knowing that I am thereunto called, that I ſhould inherit a bleſſing.* And do thou, O God, to whom vengeance belongeth, pardon alſo and forgive thoſe, by whom I ſuffer wrongfully. Deal not with them according to their ſins, nor reward them according to their iniquities: But ſpare them, good Lord, ſpare them; and in the multitude of thy mercies paſs by their offences, and deny them not the grace of repentance. That they may at laſt ſubmit unto our Saviour, ceaſing to do evil, and learning to do well; and we may all together be monuments of thy mercy, and great examples of Chriſtian vertue; and after we have paſſed our days in peace and concord here, live together in eternal love and friendſhip, with our Lord Jeſus; To whom be glory, both now and for ever. *Amen.*

1 Pet. 3. 9.

X. A

X.

A Prayer for Brotherly Kindness.

O God, who art good, and who doest good; and hast loved us, the children of Men, so much as not to think thine only begotten Son too great a gift to bestow upon us: in whom thou designest us the greatest happiness, having shewn us the way to the most pleasant life here, and to eternal joys when we leave the world: I thank thee, with all my soul, for thy abundant Grace, and particularly that we are *taught of thee our God to love one another*, I rejoyce in the beginnings of that heavenly life, which I feel in my heart, and that I have tasted any of the *consolation that is in Christ, of the comfort of love, of the fellowship of the Spirit, and have any bowels, any mercies and commiseration of others.* It is the earnest desire of my soul that thy love may be perfected in me; that I may *know thou*

1 Thess. 4. 9.

Phil. 2. 1, 2.

1 Joh. 4. 13.

dwellest in me, and I in thee, because thou hast given me of thy Spirit. Possess me, O Lord, with such a full sense of thy infinite charity towards us, that it may enlarge more and more the straitness and narrowness of my spirit, and make room for all Mankind in my hearty affection, and I may desire, and seek, and delight in their welfare and happiness. And especially endue me with a most ardent Charity towards all Christian people; that I may love them as my Brethren, and as Heirs together of the Grace of life in Christ Jesus. And seeing thou hast been pleased to love us so freely and undeservedly, so abundantly, and with such an everlasting kindness, inspire me, I beseech thee, with the like disposition, that I may *love my brethren with a pure heart fervently.* 1 Pet. 1. 22. *And the Lord make me to encrease and abound in love towards them and towards all men,* 1 Thess. 3. 12, 13. and to persevere and continue, notwithstanding all discouragements or ill requitals, *to serve them in love.* Gal. 5. 13. *To the end my heart may be established unblameable in holiness*

holiness before thee our Father, at the coming of our Lord Jesus Christ with all his Saints. Blessed be thy Divine Goodness, which hath shewn to us this most *excellent way*; and disposed me to like it, and love it, and walk in it. O incline my heart to *covet earnestly* to excel in this, to be a chearful *follower of thee my God*, and *still to walk in love, as Christ also hath loved us, and given himself for us, an Offering and a Sacrifice to thee for a sweet smelling savour.* Free me perfectly from all ill will, from envy, from self-seeking, from anger, and from evil speaking, and all malice; that I may adorn the Gospel of our Lord Jesus by living in peace, and as *I have opportunity doing good unto all men, especially unto them who are of the houshold of faith.* And O that all Christian people may be *like minded, having the same love, being of one accord and of one mind: that nothing may be done through strife or vain glory; and there may be no schism in the body of Christ: but the mem-*

Ephes. 5. 1, 2.

Gal. 6. 10.

Phil. 2. 2, 3, 4, 5.

1 Cor. 12. 25.

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bers may have the same care one of another; and in lowliness of mind each may esteem others better than themselves, not looking every man on his own things, but every man also on the things of others. O that this mind may be in us all, which was also in Christ Jesus: that we may have compassion one of another, love as brethren, be pitiful, and courteous, endeavouring to keep the unity of the Spirit in the bond of peace. And the God of love and peace be with us all. *Amen.*

1 Pet. 3. 8.

Ephes. 4. 3.

XI. A

XI.

A Prayer for Courage *in the profession of Christianity.*

O Lord of Heaven and Earth, who art every where the rest and peace, the refuge and security, the strength, help and salvation of all those who repose an holy trust and confidence in thee: for nothing, not death it self, can separate them from thee. I adore thy infinite love, which hath assumed our nature to such a nearness to thy own, and raised the Lord Jesus from the dead, and given him glory at thy right hand; that all his faithful followers might rest assured of thy eternal care of them, and that they *shall never perish, but have everlasting life.* Blessed, blessed be thy Name John 3. 16.
for this glad tidings of great joy which raises our spirits above this world, and places them in quietness and safety amidst all the troubles and dangers of this life. I stand infinitely indebted to thee for this revela-

revelation thou hast made of thy good will to us in Christ Jesus, and for the glorious example that he

1 Tim. 6.13. hath set us: who *before Pontius Pilate witnessed a good confession*, and sealed

Acts 2. 26. thy truth with his blood, knowing that his *flesh should rest in hope, and that thou wouldest not suffer thy holy One to see corruption.* O that I may feel my self enlivened with the same Spirit which was in our

Heb. 2. 10. Head, *The Captain of our Salvation, made perfect through sufferings*, being

Revel. 2.10. *faithful to him to the very death*, and not doubting I shall receive *a Crown of Life.* It is but reason that I should part with all I have for him, and his righteousness; who hath made himself so freely a Sacrifice of inestimable value and efficacy for us sinners. O that I could do that chearfully, which I am bound to do in duty;

Coloss. 1.11, 12. being *strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness; giving thanks to thee who hast made us meet to be partakers*

partakers of the inheritance of the Saints in light. It is a faithful saying, I know, *that if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he will also deny us.* Defend me, O God, from so foul a wickedness, as the thought of denying my Lord and Master, and his holy Truth: but *keep me by thy power through faith unto salvation; that the trial of my faith, being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise, and honour and glory at the appearing of Jesus Christ.* Settle, confirm and strengthen me in the Christian faith; that a stedfast belief of thy precious Promises, a lively hope in thee through the resurrection of the Lord Jesus, may not only bear me up with constancy and patience, under shame, reproaches, loss of liberty and goods: but inspire me with courage and undaunted resolution in all dangers, even in death itself. Fill and greaten my mind with such a powerful sense of those immortal joys, that nothing may appear so dreadful here as to terrifie me from my duty, or turn me

2 Tim. 2. 11, 12.

1 Pet. 1. 5, 7.

me aside from the paths of righteousness, charity, truth and piety: but *suffering according to thy will, O God,*
1 Pet. 4. 19. *I may commit the keeping of my soul to thee in well doing as unto a faithful Creator.* And endue me, I beseech thee, with such a perfect love to my Lord and Master Christ Jesus, as may cast out all base fear
1 Joh. 4. 18. of suffering. Fortifie my heart with such a zealous affection to his Religion,
Phil. 1. 28. that I may not be *terrified by any adversaries, nor afraid of their threats, nei-*
1 Pet. 3. 14, 15. *ther be troubled: but sanctifie thee, the Lord God, in my heart, not fearing those*
Matt. 10. 28. *that can kill the body, but thee who canst destroy both soul and body in hell.*

Regard, O Lord, the supplications of thy Servant, who here hath made an oblation of himself wholly unto thee. And endue me with Christian prudence as well as courage; that I may be both as wise as a Serpent; and as innocent as a Dove; and never dishonour my Religion either by

by rashness or by cowardise: but with a discreet zeal cleave unto truth and righteousness, saying boldly,

The Lord is my helper, and I will not fear what Man shall do unto me. Heb. 13. 6. In God have I put my trust, therefore shall I never be confounded. *Amen.*

XII.

XII.

A Prayer for a low esteem of all worldly things.

O Eternal God, the King of kings, and the Lord of lords; who madest the Heaven and the Earth and all contained therein, by thy Almighty word, and *before whom all Nations are as nothing, less than nothing and vanity.* How mean then and despicable should that little portion of this earth which we enjoy seem in our eyes, compared with thy love and favour who art the absolute Sovereign Lord of all, and canst make thy servants as happy as thou pleasest? To that very love we owe whatsoever we have in it, and there is nothing we can hope for, but from the same bounty; which we ought therefore to admire, and praise, and love and cleave unto above all things which we receive from thence. Our daily experience teaches us the weakness and uncertainty of all our earthly possessions; and that we our selves *are strangers*

Isai. 40. 17.

strangers before thee and sojourners, as were all our fathers; our days on the earth being as a shadow, and there is none abiding. 1 Chron. 29. 15. *All flesh is grass, and all the goodness thereof is as the flower of the field.* Isai. 40. 6. *When thou with rebukes dost correct Man for iniquity, thou makest his beauty to consume away like a moth; surely every Man is vanity.* Psal. 39. 11. *Thou only hast immortality.* 1 Tim. 6. 16. *With thee is the fountain of life.* Psal. 36. 9. And therefore, *Lord, what wait I for? my hope is in thee, whose word abideth for ever*; 39. 7. and hath made us a promise of immortal life, with thy self. O possess my heart with a full belief of thy holy word; and fix my thoughts and affections upon those eternal goods, which Christ Jesus hath already entred into the possession of. *Incline my heart unto thy testimonies, and not unto covetousness. Turn away mine eyes from beholding vanity: and quicken thou me in thy ways.* Psal. 119. 36, 37.

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Psal. 72. *The Law of thy mouth,* I know, *is better than thousands of gold and silver.* Help me therefore to *seek*

Prov. 2. 4. *for wisdom as for silver, and to search for her as for hid treasure:* and make me al-

Wisd. 7. 8, 10, 11. way to *prefer her before Scepters and Thrones, and esteem riches nothing in comparison of her; to love her above health and beauty, to chuse to have her instead of light; for the light that comes from her, never goeth out.* And since *thou only*

Prov. 2. 6. *givest wisdom, and out of thy mouth cometh knowledge and*

Wisd. 9. 10. *understanding: O send her out of thy holy Heavens from the throne of thy glory, that being present she may labour with me; that I may know what is pleasing unto thee.* O that

Prov. 2. 10, 11. *Wisdom may enter into my heart, and knowledge become pleasant unto my soul; that discretion may preserve me, and understanding may keep me, to deliver me from the way of the evil man, and to lead me soberly in my doings.* Let not the splendor of any thing in this world entice me to set my heart

too

too much on wealth and dignities, and the praise of Men, whose breath is in their nostrils; much less for any of these to displease thee, by forsaking the ways of righteousness, mercy and piety; which make us thy friends, and advance us to a Kingdom. But settle in me such a high esteem of thy good will towards me, fill me with such an immoveable love to thee, and fix mine eyes so strongly on the brightness of that immortal Glory, which Christ hath brought to light by his Gospel; that it may obscure the most glittering temptations in this world, and place me out of the reach, or out of the danger of them. O make me so wise, as not to *disquiet my self in vain, heaping up riches, and not knowing who shall gather them:* but to lay up treasures in Heaven, being rich in faith and in good works; *Laying up in store for my self a good foundation against the time to come, that I may lay hold on eternal life.* Amen.

Psal. 39. 6.

1 Tim. 6. 19.

THE END.

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